

# The Nation

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## THE JUNE NUMBER

OF THE

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# The Nation.

NEW YORK, THURSDAY, JUNE 2, 1892.

## The Week.

THE Senate is endeavoring to enact a law which will give the Federal authorities specific jurisdiction over criminal attacks by citizens of the States on the subjects of foreign nations with whom we have treaty agreements. The necessity for such a law became apparent through the massacre of Italians at New Orleans. The proposed law, which has been reported by the Committee on Foreign Affairs, is in these terms:

"That any act committed in any State or Territory of the United States in violation of the rights of a citizen or subject of a foreign country secured to such citizen or subject by treaty between the United States and such foreign country, which act constitutes a crime under the laws of such State or Territory, shall constitute a like crime against the peace and dignity of the United States, punishable in like manner as in the courts of said States or Territories, and within the period limited by the laws of such State or Territory, and may be prosecuted in the courts of the United States, and, upon conviction, the sentence executed in like manner as sentences upon convictions for crimes under the laws of the United States."

The opposition to this measure in the debates last week was so strenuous that the Senate showed a disposition to let it lie over until December. Mr. Gray (Dem., Del.) opposed it on the ground that "it transfers the administration of the criminal laws of the forty-four States to the Federal tribunals." Mr. Palmer (Dem., Ill.) questioned the power of the United States "to pass a law that shall operate differently in forty-four different districts of the same country," and declared that the act was unnecessary and mischievous. Mr. Vilas (Dem., Wis.) declared the legislation unnecessary, and said: "Every citizen of Italy, every citizen of any foreign Government, enjoys now in each of the States of the Union the same measure of protection, the same rights and privileges, that are enjoyed by the citizens of that State, so far as its criminal laws are concerned."

Without discussing the merits of this act in its form as under discussion, it is well to point out that the framers of our system of government saw clearly the necessity of giving the Federal authorities jurisdiction in the line which the Senate Committee recommends. Arguing in this direction, Madison says ('Federalist,' No. xlvi):

"As the constitutions of the States differ much from one another, it might happen that a treaty, or a national law, of great and equal importance to the States, would interfere with some and not with other constitutions, and would consequently be valid in some of the States at the same time that it would have no effect in others. In fine, the world would have seen for the first time a system of government founded on an inversion of the fundamental principles of all government; it would have seen the authority of the whole society everywhere subordinate to the authority of the parts; it would have seen a monster, in which

the head was under the direction of the members."

Hamilton, in paper No. lxxx., arguing that "the judiciary authority of the Union ought to extend to these several descriptions of cases; . . . (4) to all those which involve the peace of the confederacy, whether they relate to the intercourse between the United States and foreign nations, or to that between the States themselves," said:

"The fourth point rests on the plain proposition that the peace of the *whole* ought not to be left at the disposal of a *part*. The Union will undoubtedly be answerable to foreign Powers for the conduct of its members. And the responsibility for an injury ought ever to be accompanied by the faculty of preventing it. As the denial or perversion of justice by the sentences of courts, as well as in any other manner, is with reason classed among the first causes of war, it will follow that the Federal judiciary ought to have cognizance of all causes in which the citizens of other countries are concerned. This is not less essential to the preservation of the public faith than to the security of the public tranquillity."

The secret shivering of the Administration over the black outlook for the Treasury is put in evidence by the instructions sent out by Commissioner Mason to all collectors of internal revenue. His letter to Collector Wenker of St. Louis has been made public, and reads as follows:

"SIR: If possible, you will please collect so that you may report during the month of June on special taxes due for the year commencing July, 1892. You will please have your Deputy Collector notify taxpayers that they will be expected to pay the same before the beginning of the fiscal year, and report all money thus collected so that it may enter into the report of the present fiscal year. You will please make whatever arrangements are necessary to let the public know that taxes are expected to be paid in before the 1st day of July, and offer such facilities as may enable them to do so."

This letter speaks for itself, and shows how much dread exists at Washington lest June 30 should come with a deficit for the fiscal year and a powerful argument against Republican financing. If these instructions of Commissioner Mason do not bring in funds enough to make up an artificial surplus, we advise him to offer a discount of 10 per cent. on all taxes paid in advance.

The silver-men in Washington are so considerate as to say that they do not expect to pass the Stewart Bill until after the two national conventions are held. It would certainly be embarrassing if both conventions should pass resolutions condemning that measure, either directly or by inference. Yet that is most likely to be the outcome, since Missouri and Tennessee, hitherto supposed to be the most fanatical pro-silver States in the Union that are not actually engaged in the production of that metal, have, in their Democratic Conventions, suggested a change in the legal ratio to correspond with the market ratio. There is nothing that the Stewart faction detest

so much as a change in the ratio. What they want is a law compelling every creditor to accept 67 cents in silver as equal to 100 cents in gold. Debtors would thus have the strongest inducement to buy silver, and thus the silver-producers would "have the whip hand" until business was completely readjusted on the new basis. After all pre-existing debts had been paid off there would be no advantage for silver-miners over other people, but in the period of transition there would probably be a considerable advantage. At all events they think so, and this is the reason why the Nevada Democrats in their State Convention added to the usual free silver platform a protest against any change in the ratio, this being, we believe, the first time that such words have been used in any political platform whatsoever.

While only experts can judge of the wisdom of appropriating great sums for Mississippi River improvement, yet the laical mind can at least measure the size which those sums are reaching. This year's River and Harbor Bill—we take the figures from it after it reached the Senate—gives to the Mississippi River Commission for "improving" that stream "from Head of the Passes to the mouth of the Ohio River," the sum of \$2,500,000. But, besides that sum, additional contracts can be made for carrying on the work from July, 1893, and three years succeeding, at a rate not to exceed \$2,500,000 a year. Special and local improvements of the lower river call for \$355,000 more. Then above the Ohio there is \$1,500,000 for improvement, and contract power for three years at the same figure per year. Finally, there is \$900,000 for the Missouri River. Thus there is apparently set apart for the Mississippi and its great tributary the sum of \$5,255,000 directly, and what may be considered a Federal pledge of about \$12,000,000 more. Most of these great sums are to be expended for works the permanent value of which cannot be demonstrated for many years, while some of them may be proved valueless by the next great flood.

Two points on this subject call at this time for special attention. One is the fact that the floods on the upper river and on the Missouri have wrought probably even greater havoc than on the lower waters. What, therefore, has popularly been considered a "problem" limited chiefly to the Mississippi below the Ohio, becomes a larger and more costly problem, reaching to the headwaters of the erratic stream and combining both its vagaries of drought and its wild moods of overflow. A second point is, that each Congress, before it gives these huge sums, should inform itself carefully how the works for which earlier sums

have been spent have stood the floods. For example, before the Senate Committee on Commerce in 1890 it was stated as proof of the excellence of the levee system that the great flood of that year broke through only 4½ miles of the 1,100 miles of levees, while the flood of 1884 broke through 106.4 miles, the flood of 1883 341.1 miles, and the flood of 1882 589 miles. It surely ought to be within the power of the same Committee, when it passes upon the next River and Harbor Bill, to find out how many miles of levees have been swept away in the present flood. It may not be more than the four and a quarter miles of 1890, though the reports from the lower Mississippi indicate otherwise. But, whatever the figures, Congress ought to know them, and not pour out money without finding out results, and watching sharply the "improvement" as it goes on. It is not in the common mortal to plan and build a Mississippi levee, but he can tell when one is washed away.

In reversing its first action on the question of closing the World's Fair on Sunday, and in limiting its decision to voting that the Government exhibit should not be open to the public on that day, the House on Thursday went as far as its legitimate authority in the matter extends. The directors of the Fair should be left to settle this and all other matters of administrative detail. The excitement over the question in certain quarters seems to us to have been artificial and uncalled for. As one of the Illinois Congressmen explained the other day, it has never been proposed to have the machinery in operation on Sunday, or to compel the attendants to be on duty seven days in the week. The proposition is simply to have the grounds and buildings open, with the particular aim of giving many people an opportunity to see the gathered products of the world's industry and art who otherwise would be unable to do so. That this aim answers to a real desire of some workingmen is well shown by the attitude of the American Federation of Labor, the President of which has addressed a circular to all the trades unions in the country, "urging them to use all possible influence to secure the opening of the Fair on Sunday, as the only day on which the large majority of workingmen can visit it."

The Government has for many years encouraged the building up and development of the Smithsonian collections into a national museum, and has annually provided for the care and maintenance of collections partly derived from various expeditions sent out for other purposes, but largely procured through the Institution under whose care what is now the National Museum has been placed. The officers of the Institution have on the whole used wisely the funds placed at their disposal, and have called to their assistance, from other positions, men influenced less by the

meagre compensation given than by pride in administering collections which appealed to their tastes. The Government has morally pledged itself to the continuance without abatement of the appropriation hitherto made. The officers of the Museum put in their last regular estimates on the basis of simple maintenance on the scale of the past, but these have been cut down to such an extent by the House as to inflict a lasting injury. Not only will the collections suffer greatly by neglect in various ways, but a still greater and irreparable loss will be sustained by forfeiting the services of officers who have slowly learned the special demands of a peculiar service, and who cannot be replaced like an ordinary clerical force. Looking only at the donors, it may be affirmed that by accepting the numerous gifts of which it has been the recipient, the Government has assumed the moral obligation of caring for them; and the collection consists only too largely of gifts. Whereas the British Government provides for the extension of its great Museum in all directions, and makes liberal appropriations consistently year after year, not only for the conservation of objects given, but for fresh and extensive acquisitions by purchase, our own Museum is not thus provided for. It is rich in objects obtainable in this country, and it has many derived from abroad; but it is, after all, a provincial museum, as for instance in the domain of natural history. It is less than second-class compared with the British, French, German, and Austrian museums, and it is even inferior to that of the little Danish monarchy. Such a condition is discreditable, and calls for anything but the diminution of appropriations.

Mr. Roosevelt has done a public service in showing up Postmaster-General Wanamaker as the falsifier that he is. It will be remembered that the Postmaster-General submitted to the House Committee on the Civil Service the report of two post-office inspectors on the Baltimore Post-office scandal, stating that Mr. Roosevelt's investigation was "unfair and partial in the extreme"; that his questions were "calculated to deceive and mislead, such as no committee of investigation, hunting for nothing but the truth and desirous of doing exact justice, would practise or allow," and that his report on the Postmaster's conduct was not only unjustifiable, but "malicious." Mr. Roosevelt very properly called Wanamaker's attention to the gross impertinence and impropriety of such reflections on the actions and motives of the head of one department of the Government by the subordinates of another, and proceeded:

"But I have nothing to do with these subordinates. It is with you, the official head, responsible for their action, that I have to deal. By submitting this report without expressly disclaiming any personal responsibility for it, you seem to assume that responsibility and make it your own. I can hardly suppose that this was your intention, but I shall be obliged

to treat these statements which in any way reflect upon my acts and motives as yours, unless you disavow them with the same publicity with which they were made to the Committee. I therefore respectfully ask whether you will or will not make such disavowal, so that I may govern myself accordingly, and not be guilty of any injustice."

Mr. Roosevelt sent this communication by registered mail to the Postmaster-General on May 16, and, having received no answer up to May 25, he went before the Committee and made the most complete and damaging exposure of Wanamaker's hypocrisy and double-dealing in this whole matter, pronouncing the statements of the inspectors which Wanamaker had endorsed, "slanderous falsehoods," and proving uncontestedly the truth of his own original report on the scandal.

Mr. Roosevelt went still further. Now that the Baltimore Postmaster and the inspectors of the Post-office Department have lied about the facts, and their lies have been endorsed by the head of the Department, he withdraws his former suggestion of leniency in the matter, and recommends the removal of the Postmaster and the two inspectors. This recommendation ought to be followed by the President without delay, though we presume nobody expects that it will be. Mr. Roosevelt made a further statement, which should have the widest possible publicity:

"He declared that he wanted it distinctly understood that in the coming campaign he intended to do all he could legitimately, as a member of the Republican party, to assist in electing the Republican ticket; but he should also investigate every case brought to his notice by any responsible person of alleged political assessments or collections for campaign purposes, in the Democratic, Republican, or any other party, and should do everything in his power to break up this abuse, no matter where it hit."

We believe that Mr. Roosevelt is sincere in this position, and we trust that every body who learns of any attempt at extortion of the sort described will immediately bring it to his notice.

Undiluted McKinleyism is by no means likely to be the battle-cry of the Republican party in the approaching campaign. If it were to be, why should not McKinley himself be chosen to proclaim it? He could sound it forth on the truest pitch, and is entirely willing to do so; yet, with all the talk of "booms," scarcely a word is said about one for McKinley. Moreover, the cry now is all about our "enormous foreign trade" of the past year, and it is well known that McKinley thinks imports of foreign goods to be about as deadly as imports of foreign cholera or yellow fever. Then, Chairman Clarkson is giving it out that the tariff issue alone is not going to awaken unbounded enthusiasm among the Republicans of Iowa and the Northwest. Altogether, it would not be strange to find in the Republican platform the old-style plank promising a revision of the tariff by its "friends."

President Harrison's talk with the *World's* Washington correspondent on Thursday was dignified and sensible. The Blaine men will be quick to see his meaning when he said: "I do not hesitate to say that certain things have happened that I feel deeply, especially when any one has belittled some of the great public measures that have been carried out, or tried to place the credit upon others." It is to be said, however, that the President has taken great pains latterly to let the public know who is doing the work of the Department of State. All the later correspondence with Lord Salisbury was signed by the "Acting Secretary of State," although Mr. Blaine was in Washington at the time. And no sooner did the latter come to New York "to consult an oculist," than Mr. Harrison slipped in with a proclamation announcing "reciprocity" with Austria, again with Mr. Blaine's name left off the document.

The Tennessee Democratic Convention, coming immediately after that of New Jersey and adopting instructions for Cleveland in the same terms as those of New Jersey—instructions "to vote as a unit for his nomination at the Chicago Convention, which assembles June 21 prox., as long as his name shall be before the Convention"—must have an almost decisive effect upon delegates who are uncommitted, and especially on those of the neighboring State of Kentucky. It is interesting to note that the Tennessee Convention modified its free-silver resolutions by a declaration that the continued coinage of both silver and gold bullion should be so regulated "that every dollar so coined should be equal to every other dollar."

The turn given the Briggs controversy by the final action of the Presbyterian Assembly will have the effect of putting the case back just where it was last November, before the temporarily successful attempt to hush it up. The argument which carried the day in the New York Presbytery, that the further agitation of the question would be harmful to the church, was brought out in all its pathetic variations at Portland, but fell upon deaf ears. By a repeated display of their overwhelming majority, the conservatives made it evident that their blood is up, and that they are ready to push the case through to the end. It is probable that the voting was entirely unaffected by the elaborate arguments on points of ecclesiastical law which preceded it. The Presbyterian theory is that the General Assembly is a Supreme Court, where an entirely dispassionate exposition of the law of the church is given; but the absurdity of supposing that the action of a body of 600 members in exciting controversies will be marked by judicial fairness, was never more clearly shown than in the debates and majorities in this case. Prof.

Briggs is left with still a year between him and the final decision, if he chooses to carry his case through all the church courts. This he will doubtless do, not so much on the ground of personal interest, as for the sake of his friends and the liberals in general, who are entitled to know what are the limits of toleration within the denomination. He has the element of time in his favor, but it must be clear to him that one year will not be time enough to overcome the present strong sentiment of his church against his theological views.

This sentiment had a very pronounced and menacing exhibition in the decision of the Assembly on Monday in the Union Seminary matter. The petition of the trustees of that institution to be allowed to withdraw from their relations to the Assembly was denied, the interpretation put upon the compact between the two by the Assembly of last year was affirmed to be the only possible one, and a boycotting resolution was adopted looking to the serious crippling of the seminary. This resolution provides, in effect, that a student in Union Seminary can receive no financial aid from the church, and will be refused ordination when he graduates. After such action, the appointment of another committee to confer with the seminary directors seems indeed a mockery, and was well described by one delegate as coming "with a flag of truce in one hand, and a club in the other to beat out the brains of the institution." The total result will undoubtedly be a troublous year for Union Seminary and for the whole Presbyterian Church.

The real significance of the demand for a universal eight hours' day is very well shown in a letter addressed to the *London Times* by Mr. Champion, the Socialist leader. His letter is perfectly temperate in tone and entirely clear in its statements. Some politicians, he declares, who desire to gain the votes of laborers without losing those of their employers, proclaim that if the eight hours' day is adopted the worker will earn his present wages by increased intensity of application to his work. If this were so, he argues, employers would not oppose the eight hours' day, nor would workmen demand it. On the contrary, the man who now works twelve hours has no idea of taking one-third less wages, or of working 50 per cent. harder, if his day is made eight hours. He is firmly of the opinion that it is desirable to have two masters running after one man, and believes that if the hours of labor were shortened the masters would have to hire more workmen to do the same amount of work as in the longer day. In short, the cry for an eight hours' day on the part of the workmen is not due to a desire for more leisure; their motive is to

force up the price of labor by restricting its supply. What the movement really means is, therefore, a higher cost of production for the same amount of product owing to a larger expenditure for wages. As this might cause some establishments now pressed hard by foreign competition to close, thus throwing workmen out of employment, Mr. Champion very consistently suggests a return to the protective system of tariffs. It is scarcely surprising that with this clear exposition of the "true inwardness" of the eight-hours' movement, neither Mr. Gladstone nor Lord Salisbury felt able to offer any encouragement to its supporters.

M. Leroy-Beaulieu presents to *L'Économiste* some startling figures showing the rate of increase in the expenditure of the French communes. He complains that it is impossible to ascertain from any of the publications of the Government the amount of the loans made by these bodies, or of their debts, their accounts being "shrouded in the thickest darkness." Nevertheless, he is able by examining the product of certain fixed taxes for a long term of years to make an approximate estimate of the expenditure. Beginning with 1838, he shows that these taxes furnished to the national revenue 293,000,000 francs, to that of the departments 60,000,000, to that of the communes 33,000,000. In 1860 the share of the National Government had only slightly increased, that of the departments was over 100 millions, while that of the communes was 73 millions. In 1875 the figures were respectively 395 million francs, 144 million francs, and 143 million francs, and in 1891 they amounted to 448 million francs for the nation, 170 million francs for the departments, and 186 million francs for the communes. In other words, while the revenue derived from these taxes devoted to national expenses has increased 53 per cent., that applied to the departments has increased 181 per cent., while that expended by the communes has increased 467 per cent. These figures, it is to be borne in mind, show only the expenditure of revenue derived from certain direct taxes, but the revenue of the communes from other sources is greater than from this. The *octrois* produced 77 million francs in 1838, and in 1890 295 million francs. From other statistics it appears that the total receipts of the communes from all sources in the year 1885, the last for which the figures are returned, were 1,019,000,000 francs. These receipts exceed those for 1877, the only year available for comparison, by only 10,000,000 francs, while the total expenditures, amounting in 1885 to 1,060,000,000 francs, showed an increase of 62,000,000 francs. As M. Leroy-Beaulieu observes, the official explanation of these figures as "the result of social evolution," may be accepted in part, but the increase has been quite too great to be satisfactorily accounted for by this convenient phrase.

*THE VOICE OF NEW JERSEY.*

In many respects the action of the New Jersey Democratic Convention last week is the most significant event of the present popular movement for Mr. Cleveland's nomination. New Jersey is the one certain Northern Democratic State, having given its electoral vote for every Democratic Presidential candidate in twenty years. It is always included with Indiana, New York, and Connecticut as a State essential for Democratic success in the election. This year a fresh significance was given to its conduct by the confident prediction which the Hillites put forth at the time of their mid-winter convention. They declared then that the New York Convention had merely taken the lead in a general Hill movement in all the States which, in conjunction with the solid South, would be necessary to Democratic success in November, and that in due time Indiana, Connecticut, and New Jersey would follow suit. It was proposed also to make a break in the South by getting a solid Hill delegation from Georgia.

In every particular this scheme has been a failure. Indiana and Connecticut elected Cleveland delegations some weeks ago, Georgia took similar action soon afterwards, and now comes New Jersey with the most emphatic Cleveland victory of all the series. Not only were the anti-Cleveland forces completely routed in the Convention, but such of their representatives as were allowed to get upon the delegation will go to Chicago under iron-clad instructions to vote for Cleveland, so that any opposition by them to his nomination will be futile. All the well-laid plans of the Abbott-Hill Machine to prevent instructions, and to allow only a perfunctory mention of Mr. Cleveland to appear in the platform, were swept away by the popular demand for Mr. Cleveland's nomination. From the moment the delegates got on the ground they took matters into their own hands, set the Machine and its leaders aside as of no account, and, refusing to trust the tardy conversion of the anti-Cleveland men who desired to go as delegates to Chicago, declared that they would let them go only under such conditions as would make impossible any betrayal of the people's desire.

This action is all the more significant from the fact that it is practically against all precedent. In 1888 the New Jersey Democrats did instruct their delegation for Cleveland, but in that year Cleveland was the only candidate before his party, and every State convention gave instructions for him as a matter of course. But in all other years the New Jersey Democrats have held that instructions were not advisable and have declined to give any. In view of these facts, the Convention's resolution, which is a model of its kind, is most noteworthy. It assumes in its opening sentence that there is something of larger import in this year's situation than mere State interests,

by saying: "With a full recognition of the responsibility of the Democracy of New Jersey towards the national Democracy, we name as our candidate for the Presidency the statesman who boldly took the decisive step in the way of tariff reform." That is the spirit which was shown in Massachusetts, Pennsylvania, and Indiana when the "favorite son" nonsense was forced into the background in order to show the National Convention that the Democrats of those States were able to take a national rather than a local view of the situation. Coming from New Jersey, it amounts to a notification to the National Convention that the Democratic voters of that Democratic State look upon Mr. Cleveland as the strongest possible candidate. That there might be no doubt about their meaning, they instructed their delegates to vote for him "as long as his name is before the Convention."

After this demonstration, it will be worse than folly for the anti-Cleveland Democrats to continue their opposition to his nomination. Every successive State Convention has emphasized the fact that that opposition would never have existed at all but for the absurd ambition of Mr. Hill to make himself a candidate. There has never been in any State the slightest popular support for it. It has been entirely machine-made, and in every State in which it has come in collision with the popular sentiment of the party it has been defeated. We do not count the personal success of Gov. Boies in Iowa, or of Mr. Watterson in Kentucky, or the soft-money triumph of the Farmers' Alliance in South Carolina and the free-silver heresy in Colorado, as in any sense Hill victories. They may be in some ways a rebuff for Mr. Cleveland, but they are not favorable to Hill's claims. There is no argument against Cleveland's candidacy except that he may fail to carry New York through the treachery of the Hill faction. Nobody denies that he is the choice of an overwhelming majority of Democratic voters, and there is nothing between him and a nomination now except the remote possibility that his opponents may be able under the two-thirds rule to prevent it. It is not necessary to point out the position in which the party would put itself were its most popular candidate to be denied nomination in that way.

*THE SILVER DEBATE IN THE SENATE.*

The debate on the silver question, which was started by Senator Morgan and has been moving in a languid way for several weeks, had some life put into it on May 25 by Senator Sherman, who made a speech abounding in sound doctrine, and with perhaps the very minimum of unsoundness as a salve to the unconverted. We will merely glance at the latter, by way of showing why we cannot agree with all of his positions. He said that he voted with great reluctance for the present silver law—the act

of July 14, 1890; that he accepted it as a compromise, hoping that it would cause silver to advance to parity with gold, as Senator Jones predicted that it would. It had not had that effect. On the contrary, silver had gone lower, as compared with gold, than it had been for ages. "Still, there was this about it," he continued: "there was behind every dollar of Treasury notes issued under the act of July, 1890, a dollar's worth of silver, measured by the gold standard, so that the Government of the United States could not lose very largely in the purchase of silver under that law." The Secretary of the Treasury, a few days since, reported that there had already been a loss of more than \$11,000,000 on the purchases of silver under the Coinage Act of 1890, if we take as a measurement of loss the price at which the silver was bought and the present market price—that is, if we assume that all the silver bought could be sold at the present market price. But we know that it could not be so sold, the mere offering of ninety-four million ounces being sufficient to knock the price down ten points at least. But in fact none of this silver can be sold under present laws at any price. All that can be done is to go on buying. Therefore, speculations as to the amount of "silver behind" are useless as they are gratuitous.

This, however, is but a small blot on the otherwise vigorous discourse of the Ohio Senator. He exposed the folly and wickedness of the free coinage of silver in this country with an unsparing hand, showing how it would cut down wages, reduce pensions, take 33 per cent. off the value of savings, and throw all business into confusion and hotch-potch. All this was proposed to be done, too, while an international conference was in prospect "to bring about a proper parity between the two metals." This phrase stirred up Senator Stewart of Nevada to remark that the conference looked to a change in the ratio of gold to silver by international agreement, and that he hoped no such agreement would be made. Indeed, he was opposed to the conference any way, and he did not expect anything to come out of it.

We will now glance at the resolutions of Senator Morgan, upon which this debate is made to hang. They direct the Committee on Finance to report, first, the effect of the Bullion Purchasing Act of 1890 on the price of silver bullion. This is an extremely foolish question. Everybody knows, or can easily find out, what the price of silver bullion has been since the passage of that act. In other words, the effect of various contributing causes can be ascertained by reference to the commercial columns of the newspapers, but nobody can say how much of it was due to the act of 1890. Nobody can do more than give his private opinion.

The second query is "whether the Treasury notes issued under that act had been sufficient to maintain the two metals on a parity." This is more foolish than the other question. Since the two metals have not been on a parity, according to

our ratio, it needs no ghost come from the grave to tell us that neither have the Treasury notes, nor the sun spots, nor the rain-making experiments of Dyrenforth been sufficient for that purpose.

Third question: "Whether the notes had ever been at a discount, and whether they had not averted a dangerous financial crisis." That the notes have not been at a discount up to this time, having been kept at par by the Secretary of the Treasury in pursuance of the law itself, is too well known to need an official report to sustain it. Whether they have averted a dangerous financial crisis is a matter of opinion altogether.

Questions four, five, and six may be grouped together thus:

(4.) Whether there was any law now existing authorizing the coinage of any dollar, either of gold or silver.

(5.) Whether it was just to the people to put less silver in proportion into the subsidiary coinage than into the silver dollar.

(6.) What is the proportion of gold and silver coin actual in European countries and in China, Japan, India, etc.

The question whether there is any law now existing which authorizes the coinage of any dollar, either of silver or gold, might be answered either way without altering by a hair any business interests in the wide world, since we already have hundreds of millions of silver dollars more than we need, and since gold will take care of itself whether coined or not, and will answer all purposes of trade, even if Government keeps hands off.

One other question—perhaps the main one, although not printed—was answered also, viz.: "Will David B. Hill vote on these resolutions either way?" This question was answered in the negative by Mr. Hill himself, who sat silent in his chair while the roll was called.

#### THE EXPERIENCE OF ITALY WITH "NATIONALISM."

THE leading exponent of "nationalism" in this country, Mr. Edward Bellamy, has really rendered the public an important service by his writings, although perhaps not precisely the service that he intended. He has shown that communism is the logical outcome of most of the changes advocated by the modern sentimental school of political economists, and has thus put it in the power of the public to accept or reject these proposals intelligently. As he points out in the current number of the *North American Review*, hundreds of pulpits throughout the land are preaching every Sunday the "solidarity" of nations, adding, with a very characteristic identification of material and spiritual elements, the statement that "to be able to present this theme effectively has become the best passport of the clergyman to popular success, the secret of full houses." The new school of political economy, "with its socialistic method and sympathies, is the school to which nearly all the young and rising professors of political economy belong."

These young men are not yet prepared for the full programme of nationalism, "the entire substitution of public for private conduct of business," but they have started on a road from which they cannot deviate. They have got so far as to recommend that our legislators should undertake the management of "natural monopolies," and as pretty nearly every business that is not a natural monopoly may be made an artificial one by combination, the prospect of legislative activity is most cheerfully extended. Mr. Bellamy concludes:

"If the economists of the 'natural-monopoly' school should follow the logic of their method, they are bound, in proportion as the progress of artificial monopolization abolishes their distinction, to become full-fledged nationalists. I have no doubt they will soon be wholly with us, as in spirit and tendency they now are."

Mr. Bellamy's reasoning in this passage seems to be perfectly sound; and if the "young and rising professors" do not wish to be identified with the nationalists, they will have to establish some rather fine distinctions. Upon many accounts it is desirable that they should come frankly forward and accept Mr. Bellamy's claim of brotherhood. Their hearers would then be in a position to understand what the "new political economy" means in its final result, and would not be confused by the recommendation of a number of schemes that can have no merit unless the "nationalist" aim is really a desirable one. If, taking human nature as it is known by experience to be, the evidence proves that boards of aldermen, or State Legislatures, or national Congresses can conduct business enterprises with profit, why should we stop short with half-way measures affecting only "natural" monopolies, instead of having one grand and simple system under which every American heart would be made glad with an office? But if there is no evidence that proves anything of this kind, would it not be well for the young and rising professors to give up the idea that legislative bodies will make good business managers, and devote their attention to the discovery of other remedies for the evils of monopoly? Mr. Bellamy, we observe, does not give the names of the young and rising professors whom he has in his mind. So they cannot deny the soft impeachment.

In the hope that some of this class who have not quite surrendered their intelligence to the socialistic craze, may feel an interest in inquiring whether any lessons upon this subject have been taught in the school of experience, we would call attention to the example of Italy. In a recent issue of the *London Speaker*—a journal, by the way, by no means hostile to socialistic tendencies—there appeared a letter from an Italian correspondent, giving a graphic account of the results hitherto attained by the application of the principles of "nationalism" in that kingdom. He declares that Italy is rapidly transforming itself into a State in which all action is entirely absorbed by the Gov-

ernment. Very naturally, politicians, "in the American sense of the word," are greatly multiplied, and "the mischief they work is nowhere so great as in Italy." In the United States and in Australia the activity of the politician is limited partly by the energy and spirit of the Anglo-Saxon races, which do not allow the politicians to get the upper hand, but still more by the fact that in these countries "the greater number of the citizens are entirely independent of the Government as regards their fortunes and their future, whereas in Italy the hopes and fears of all men, almost without exception, are concentrated on the action of the State."

Thus, the proprietors of land look to the Government to legislate with a view to raising the price of grain, rice, oil, etc.; manufacturers count upon being "fostered" by protective duties; capitalists know that banks of issue and all public works are wholly dependent on the State, which can ruin an enterprise or make it prosper according as it is directed by supporters or opponents of the Government. Even the wine-growers must be careful not to put themselves in a hostile attitude, for their interests may be easily sacrificed in the negotiation of commercial treaties. Under these conditions there has been produced a fraternity of politicians drawing its members from every social class. At the head of this "ring," as we should call it, are the deputies, whose business is to procure favors of the Government for its supporters. Then come the influential electors whose duty it is to secure the return of their deputy, and so on down by a gradation familiar in this country. A vote favorable to the Government by the deputies from a certain district is repaid by the expenditure of Government money for the enterprises in which those deputies are interested, and as a result the public business is perfectly honeycombed with jobbery; many of the railroads and public works pay no return on their cost, the public debt has grown at a frightful rate, taxation is becoming unbearable, and the condition of the working class is miserable in the extreme. Moreover, the traditions of despotic rule in Italy have not quite been forgotten, as is shown by the fact that Signor Pantaleone, a professor in one of the public institutions of learning, has just been compelled to resign for having published an article exposing some of the economic malpractices of the Government.

The picture drawn by this correspondent is not too dark in its colors. We have abundant confirmation of its truthfulness from other quarters, and it could easily have been made even more impressive. In Italy, as elsewhere, experience proves that the management of business enterprises by governing bodies, whether State or municipal, is subject to very grave difficulties. No one being interested directly to make these enterprises produce a profit to the public, there is a constant tendency to waste and extravagance, while

the necessity for legislative direction and supervision affords a constant opportunity for jobbery, and results in frequent changes of management. In a small municipality, and sometimes in a large one where universal suffrage does not prevail, it may be possible for the public authorities to conduct business enterprises upon business principles, but the evidence is overwhelming that this is not possible except under these conditions. If some of our economists were to devote themselves to a systematic presentation of this evidence, they would render a great service to the public and would furnish a sufficient practical refutation of the fallacies of "nationalism."

#### THE REVOLT OF CONDÉ.—II.

PARIS, May 11, 1893.

WE left Turenne and Condé after the battle of the Faubourg St.-Antoine (Napoleon himself gave the name of battle to this bloody struggle conducted on both sides with the greatest skill). If the gates of Paris had not been opened to Condé, if the Bastille had not fired on the royal troops, Condé would have been lost. Everything was ready at Saint Denis for a triumphal entry of the King into his capital; but Paris was still in the hands of the Frondeurs. The Parlement, the rebel princes, the city councillors had different objects; the populace took advantage of the situation, and great disorders ensued. Condé has sometimes been held responsible for what are called the "massacres of the Hôtel de Ville." The Duc d'Aumale tries to clear him of this accusation, and enters into a minute account of all the circumstances of this "journée," very similar to some of the "journées" of the great Revolution. There are, in all civil commotions, moments when authority is nowhere, when responsibility is no longer to be found, when the bloody and cruel instincts of humanity find free play and meet with no resistance. Anonymous crimes are committed, and they are generally attributed to those who profit by them. Had Condé anything to gain from the massacre of the Hôtel de Ville? He has been accused of having set the mob on the Hôtel de Ville in order to force the City Council to sign the "Act of Union" with the rebel princes. During the battle of the Faubourg St.-Antoine, the soldiers of the princes had put straw on their hats so as to recognize each other; on the day of the attack on the Hôtel de Ville, there was not a hat which did not have straw on it—the sedition was called "la sédition de la paille." The Hôtel de Ville was invaded by the mob; a rage for destruction seized the populace; several deputies were murdered, others concealed themselves in the cellar.

"Between eleven and twelve at night Mademoiselle, who found some difficulty in opening a passage for herself, arrived on the Place de Grève. M. de Beaufort left a mercer's shop to accompany her. Both entered the Hôtel de Ville and covered the retreat of the Maréchal de l'Hôpital, of the Prévost des Marchands, and of the few others who had escaped the searches of the rebels. In the early morning all was calm again; the place was covered with smoke; through the broken window one saw the great hall devastated, burnt in many places; the façade, blackened by the flames, showed its open doors and the image of King Henry riddled with balls."

The Duc d'Aumale maintains that Condé was not the author of the sedition. "Everything," he says, "had been prepared outside

of him, against him; everything had been accomplished without him." The sedition certainly did not help his cause; he had lost the sympathies of Paris. He fell into a state of apathy; the King refused to open a letter which he sent to him. He wrote to his friend the Maréchal de Gramont, "Have you not discovered a new island for me?" His allies, the Spaniards, had sent an army into the valley of the Oise, immediately after the combat of the Faubourg St.-Antoine. Condé, though he secretly longed for peace, had to prepare for war; Turenne also was making his preparations with Mazarin. Condé effected a junction with the Duke of Lorraine, and Turenne found himself in great danger. At that very moment Condé fell ill, and had to be brought back to Paris. He had a return of the malarial trouble of which he had caught the germ in Roussillon. He was bled a number of times, after the fashion of the seventeenth century. One evening he sat behind Mademoiselle. "Do take me for your captain of guards," he said to her; "I am good for nothing else any more, for I am very ill and old, oh, so old!" (He was then hardly thirty-one years old.)

Paris was transforming itself under his eyes; the "straw" of the rebels had been replaced by "paper," the royalist emblem. Negotiations were conducted in a hundred directions in the dark. Paris really wished for peace; the Duke of Lorraine, the mercenary Prince who made a living by civil wars, could hardly show himself in the streets. On the 13th of October Condé crossed the barriers of Paris on horseback; he was not to see them again for a long time. On the 19th of October the Parisian militia went to St. Germain and conducted young Louis XIV. back to Paris. The King's entry was triumphal. His brother had gone already to Blois, where he concealed his treachery. Mademoiselle, who had given at the Bastille the signal for firing, left for one of her châteaux, Saint-Fargeau. On the 27th of October Louis XIV. held his *lit de justice*, and Condé and the other rebel princes were declared guilty of high treason.

Condé was already with his little army in the north of France; and now began the real war, the long struggle between Turenne and the man who was no longer a common rebel, a Frenchman fighting with French arms on French soil. No, Condé is now "a soldier of fortune, homeless, no longer belonging to France. Memories of the companions of Wallenstein, of King Gustavus, haunt his mind; he goes back to the dreams of his youth. . . . His ulcerated heart longed for vengeance; excited by fever, the imagination of the erring hero anticipates the great fortune of the captains who carve for themselves a sovereignty from the frontiers of the old States." The details of the campaign of 1653 are given with great minuteness by the Duc d'Aumale. The wars of the time consisted chiefly in sieges and in battles fought in order to relieve the garrisons of the besieged places. They resembled somewhat a game of chess; the armies were small, and there were few decisive actions. We are more interested in the history of the relations of Condé with the Spanish Government and with his life in exile. His style, his tone often gave offence to the proud and slow Spaniards.

"His letters," writes Saint-Agoulin, one of his agents, "resemble orders of war." "It is thus that he generally behaves, even with wife, brother, and sister," answers Lenet, his confidant and factotum.

The Memoirs of Lenet are extremely interesting; they have been largely used by

the Duc d'Aumale, and no better document can be found for the history of Condé. Lenet, during that period, represented Condé in the south of France; he formed a sort of Ministry with Watteville, another of the numerous agents of the Prince, and with Marchin, who was at the head of the army of the princes in Guienne. The Vice-Admiral of France, Du Daugnon, kept the fleet in the Charente; he was a real filibuster, and was bound to Condé by a treaty. An English fleet was not far off, and the agents of Condé tried in England to revive the memory of La Rochelle and the war of religion. They already announced the junction of Blake, the English Admiral, with the Vice-Admiral of France, the rising of the Huguenots, the establishment of a Protestant republic in the west of France, founded by Condé, with the help of England. Condé writes on this subject to Lenet: "You tell me that the cabal of the Huguenots leads right to the republic; that is not so bad. Certainly things will never come to this end; but by keeping up this idea of a republic, it will hinder the others from thinking of the republic and from suing for peace." The Vice-Admiral of France, Du Daugnon, knocked this scheme on the head by abandoning the cause of Condé and selling himself to Mazarin. A year afterwards, under the name of Marshal Foucault, he took his place in Parlement and signed the condemnation of Condé.

Marchin governed in Bordeaux for the Prince with Lenet; they had to deal with the Prince de Conti and with Madame de Longueville, with the population of Bordeaux, divided into two camps, the aristocratic Parlement and the *jurats* on one side and the "Ormée" (the mob) on the other. Bordeaux was blockaded, and Conti made his peace with Mazarin. On the 3d of August, 1653, the Dukes of Vendôme and of Candale entered the town; thus ended the inglorious war of Guienne. Condé could have no more illusions; he was now completely in the hands of the Spaniards. Marchin and Lenet joined him in Brussels, as well as the Princess, his wife, who received in the Netherlands the treatment of a queen and the greatest hospitality. Accompanied by her young son she went to Valenciennes, where she established herself with her numerous suite. The politeness of the Archduke was in striking contrast with the coldness of the Prince.

"After so many trials, the courageous and devoted wife, who, always ill, and having just lost a child, conducted by fortune to the arms of her husband, had to wait a week for a single visit. . . . The Prince, in the heat of business, found no time to bring her a single word of consolation and of tenderness. At last, Claire-Clémence was summoned to Mons, where her husband on his part arrived. They spent an evening together at an inn, and the next day she returned to Valenciennes, and he left for Brussels and for the army."

Ought we to see in this singular conduct an indifference verging on contempt—a cruel punishment of some unknown fault? The Duc d'Aumale thinks that Condé wished to prove that he had nothing to do with a negotiation which was going on at that moment between the Princess and the French Court. She had addressed a request to the Parlement asking for the restitution of her property and for permission to go back to France. The permission was not granted, and the Princess remained several years at Malines, in solitude, with two or three ladies only and a few servants, seldom seeing her son, who was kept by his father, and receiving from time to time visits from her husband. Her diamonds had to be sold, as well as her horses and carriages; sometimes the necessities of life were wanting, and she

found no credit with her butcher and baker. She became, during these years spent at Malines, the mother of a princess who was called Mlle. de Bourbon. Condé occupied himself with the education of his son, called M. le Duc, first at Namur, afterwards with the Jesuits of Antwerp. In the midst of the greatest financial difficulties he always gave him the best masters he could find.

Condé had a certain rank to keep up; to appear in public ceremonies with brilliant carriages, to give dinners, even balls; he had to return as well as he could the splendid hospitality of the Belgian nobility. He fixed his residence in Brussels, and spent there all the time which he did not give to his duties of general and of father. He was invited everywhere; the ladies were charmed by his martial and elegant bearing, his brilliant wit, his glory. He had to sit several times for his portrait; Teniers, the famous painter of the "Kermesses," transformed by the will of the Archduke into a painter of historical scenes, made a charming portrait of Condé, which is now in the galleries of Chantilly. The Prince was popular with the "Gilden," accepted their diplomas and their honors; he became very popular, more than the little court of émigrés who lived around him, who all regretted France and did not conceal their regrets.

The Duc d'Aumale describes very accurately this little court, and draws good portraits of its members. He shows us a Condé fond of literature, of art, even of philosophy. This brilliant cavalier, this patron of artists and man of letters, often had to leave Brussels and to conceal his misery at Malines with his wife, at Namur with his son. He was always tormented more or less by fever or by gout, his moral sufferings were intense. He had to carry the burden of an immense correspondence, to prepare plans of campaign; everything fell on his shoulders. This picture of Condé during the intervals of his yearly campaigns is very new and very graphic. It will be read with much interest by all who are not content with the account of battles and sieges, and who look for the man in the general.

#### THE CHINESE PHILOSOPHY IN JAPAN.

TOKIO, April 15, 1892.

"THE Confucian code of ethics," says the author of 'Things Japanese,' "has for ages satisfied the Far-Easterns of China, Korea, and Japan"; and Dr. Legge, in his preface to the 'Chinese Classics,' speaks of it as the material which "the minds of this many-millioned people have had to live upon for thousands of years." Such assertions are at once as true and false as it would be to declare that the Synoptic Gospels have been the sole intellectual and moral nourishment of the Christian Church for eighteen centuries. If we cannot ignore the ideas which were received at the hands of Clement and Augustine, Aquinas and Butler, Lessing and Maurice, to supply the new needs of new generations, so we must remember that China and Japan in modern times demanded new inspiration and found it abundantly in the men of later generations. To have emphasized the importance of these later developments, and for the first time to have made clear by translations some of the doctrines which have formed the accepted philosophy of modern times, is to have performed a great service; and that is what Dr. George William Knox is now doing in his essay on 'A Japanese Philosopher,' soon to be published by the Asiatic Society, and the more extensive studies of which it is the probable forerunner.

The particular interest which the student of Japan finds in this philosophy lies in the revelation which it affords as to the philosophical foundation of chivalry and its notions. Feudalism found in this philosophy a powerful ally, and every samurai drank from this fountain. A few words, then, as to the fundamentals of this philosophy and its translation to Japan, with some selections from one of its representative Japanese disciples.

Shushi, by far the greatest writer and thinker in the dominant or orthodox philosophy, lived in China 1130-1200 A. D. His commentary is to-day the orthodox exposition, his system the accepted metaphysic. Shushi was a pantheist. Nature was to him a living, breathing organism. He taught the existence of both *ki* and *ri*, spirit and law. This spirit or breath of nature corresponded to the Stoic doctrine of *pneuma*. "Between heaven and earth there is nothing so important, so almighty and omnipresent as this breath of nature. Through it heaven and earth and every creature live and move and have their being." *Ki* is not spiritual in our modern sense. It is identified with the air. It exists in all things, the grass, the trees, the human body. Man's heart is also *ki*, and shows its nature when the passions are aroused. Over against *ki* is *ri*—the law, the principle of nature. *Ri* is invisible, and is the same as the Way, or Reason. But it is an entity as real as *ki*, indeed, even more truly so, since theoretically it preceded *ki* and *ki* depends upon it. Still, in the actual world there is no *ki* without *ri*, and no *ri* without *ki*. Ethically it is necessary to study and know the *ri*, which controls and refines man's heart, his *ki*; and, without such knowledge, the best action will not avail. The fundamental proposition is that righteousness is life. A scholarship that is apart from morals, that is not expressed in action, that does not govern life, is to be contemned. Man's deepest self lies far below the changing self of act and thought and desire and will. Let the truer, deeper self be nourished, and from that strength true life will come.

This philosophy Japan accepted upon faith. Surprisingly enough, Japanese scholars attempted no systematic exposition either of the dominant school or of its heterodox rivals (to which we cannot here refer). There is not, Dr. Knox asserts, an original and valuable commentary by a Japanese writer, nothing beyond a vigorous power of adoption and assimilation. But there is a difference between the original and the transplanted system. In the latter the samurai takes to himself the place reserved in China for the literati. Loyalty takes precedence of filial obedience; and with this loyalty, in harmony with the feudal and impetuous character of the people, is an undue exaltation of the disregard of life.

The spirit and thought of old Japan are best represented in the writings of Muro Naokiyo, known as Kyuso, who died in 1734, and it is the translation of one of his miscellanies that Dr. Knox is to publish. Kyuso received the highest honors from the Tokugawa Government, and rose to great influence and authority. It was during his life that the famous Forty-seven Ronin performed their exploit, and Kyuso gave them the name by which they are still remembered—*Gishi*, or the Faithful Samurai. The following passage serves to show how he expounded Shushi's metaphysical doctrines in their Japanese home:

"Of course I cannot pretend to settle the mysterious question of the priority of *ki* or *ri* at a sitting, but I will talk a while, taking an illustration from Lao-tze. 'Reckoning up the wheel, there is no wheel; reckoning up the year,

there is no year.' Let us see: this is the rim, this the hub, this the axle, this the spoke; but the rim is not the wheel, nor the hub, nor the axle, nor the spokes. Yet if we cast these away the wheel goes too. But the law (*ri*) of the wheel preceded it, and before the wheel was made the principle was determined. And because the law is imperishable, the carpenter follows it and makes the wheel. See then! Does the wheel come from the spokes and rim, or do these come from the wheel? If we say the wheel comes from the parts, we know its form but not its law."

"This is the meaning of the expression: 'Reckoning up the wheel, there is no wheel, and reckoning up the year, there is no year.'"

One of the constant themes of Kyuso is the duty of a samurai. Not that virtue is reserved for knights alone; but each man in his station has his destiny in life, and it was the duties of the samurai that were the chief concern of those who met to learn from him. It is in these passages that we find the precepts which ruled the life of the chivalry of Japan.

"An old samurai thus taught his pupils: 'Be not samurai through the wearing of two swords, but day and night have a care to bring no reproach on the name. When you cross your threshold and pass out through the gate, go as men who shall never return again. Thus shall you be ready for every adventure you may meet.'

"To forsake parent and lord that one may save himself by becoming a priest is in deed to forsake the world; but it is not to forsake one's self. Unless we forsake ourselves we forsake not the world. The desire for fame and gain in the world, and the forsaking of the world in the hope of paradise—these differ as the pure and the impure, yet both alike come from the desire for one's own happiness. Buddhism regards our human relationships as 'borrowed,' and so teaches that parent and lord may be forsaken. Not so! If we are to desert anything, first cast away reputation, gain, and pleasure! Then there will be no need to flee the world."

"When I was in Kaga I heard a man remark: 'All sins, great and small, may be forgiven on repentance, and no scars remain, except two: the flight of a samurai from the post where he should die, and theft. These leave a lifelong wound which never heals. All born as samurai, men and women, are taught from childhood that fidelity must never be forgotten.'

Here is the inculcation of a principle of which Japan to-day bears the indelible impression—the conventional contempt for mercantile gain and the ignorance of money matters:

"To the samurai first of all is righteousness, next life, then silver and gold. These last are of value, but some put them in the place of righteousness! But to the samurai even life is as dirt compared to righteousness. Until the middle part of the middle ages customs were comparatively pure, though not really righteous. Corruption has come only during this period of government by the samurai. A maid servant in China was made ill with aspernition and fled home in dismay when she saw her mistress, sorban in hand, arguing prices and values. So was it once with the samurai. They knew nothing of trade; they were economical and content."

There was once an American Minister in Japan who publicly said that he considered the story of the Forty-seven Ronin nothing more than a vicious tale of bloody and shameful murder. There are no doubt those who could never understand the ethical code of the samurai. But to those who have eyes to see and minds to understand something more than is given them by the narrow experience of their own time and community, the book of Kyuso will reveal abundantly the meaning of that standard of honor which so dominates Japanese traditions. I conclude with an illustrative story, a typical one, and yet the most striking in the whole book.

"In Kaga I had a friend, a samurai of low rank, named Sugimoto. While he was absent

in Adzuma with his lord, his son Kujuro, who was fifteen years old, quarrelled with a neighbor's son of the same age over a game of checkers, lost his self-control, and, before he could be seized, drew his sword and cut the boy down. While the wounded boy was under the surgeon's care, Kujuro was in custody, but he showed no fear, and his words and acts were calm beyond his years. After some days the boy died, and Kujuro was condemned to *hara-kiri*. The officer in charge gave him a farewell feast the night before he died. He calmly wrote to his mother, took ceremonious farewell of his keeper and all in the house, and then said to the guests: 'I regret to leave you all, and should like to stay and talk till day-break; but I must not be sleepy when I commit *hara-kiri* to-morrow, so I'll go to bed at once. Do you stay at your ease and keep on drinking.' So he went to his room and fell asleep, and all were filled with admiration as they heard him snore. On the morrow he arose early, bathed, dressed himself with care, made all his preparations with perfect calmness, and then, quiet and composed, killed himself. No old, trained, self-possessed samurai could have excelled him. No one who saw it could speak of it for years without tears.

"At the beginning of the affair I wrote to his father: 'Though Kujuro commit *hara-kiri*, he is so calm and collected there need be no fear as to his behavior under the ordeal. Be at peace.' But as Sugimoto read the letter he remarked: 'A child often will be brave enough as others encourage it before the cautery is applied, and yet burst into tears when it feels the heat. My child is so young that I cannot be at peace until I hear that he has done the deed with bravery.' As the proverb says, 'Only such fathers have such sons.' I have told you this that Kujuro may be remembered. It would be shameful were it to be forgotten that so young a boy performed such a deed."

J. H. W.

## Correspondence.

### MILTON AND PLAUTUS.

TO THE EDITOR OF THE NATION:

SIR: It would seem that Milton, in his advice to Salmasius to go and hang himself ("nihil tibi prius faciendum erit, quam ut pro libro tam longo unam tantummodo literam adhuc longam ex te facies," *Pro Populo Anglicano Defensio*, Thatcher's edition, London, 1836, p. 705), was thinking of *Staphyla*'s words in Plautus's "Au<sup>l</sup>aria" I. i. ("neque quidquam melius mihi, ut unam faciam literam longam, meum laqueo collum quando obstrinxero"). The early translation, ascribed by Toland to "Mr. Washington, a gentleman of the Temple," follows Plautus even more closely: "I think the best course that you can take will be, for this long book that you have writ, to take halter, and make one long letter of yourself" (St. John's edition, vol. i., p. 211).

Is the idea expressed elsewhere in literature?

GEORGE HEMPL.

UNIVERSITY OF MICHIGAN, MAY 25, 1892.

### COMENIUS ON THE EDUCATION OF WOMEN.

TO THE EDITOR OF THE NATION:

SIR: In the *Nation* of March 24, on page 231, you say: "Female education in common schools, this crowning keystone in the arch of culture—this new thing under the sun—we may claim as a Yankee notion, pure and simple."

The fact is, that female education in common schools was not a Yankee notion merely. It was recognized, preached, and practised in continental Europe even before the landing of the Pilgrims. It was championed by that dis-

tinguished Bohemian pedagogue, Comenius (properly Komensky), whom Michelet calls *le premier évangéliste de la pédagogie moderne*. Comenius became school superintendent and teacher as early as 1617 at Fulnek, in Moravia. This is what he says about female education in the ninth chapter of his 'Great Didactics' (in Bohemian), written A. D. 1628-1632.

"And the schools should be open not only to those youths that are rich and more favored, but to all the young folks of both sexes, whether noble or ignoble, rich or poor. And this because:

"(1.) The aim of all men that are born into this world is one and the same, that is, to be men, rational beings, masters of nature, images of God. All, therefore, should be instructed in arts, ethics, and piety.

"(4.) There can be no reason shown why women (to speak of them particularly) should be kept away from the study of languages and of wisdom. For they are human beings, images of God, just as we are, equally endowed with minds apt to understand words of wisdom, nay, oftentimes honored with a greater fineness of wit; Providence equally employs them sometimes in great things (as in governing men, districts, domains, even entire kingdoms; also in counselling kings and princes; also in the art of medicine, etc.). Why, then, should we merely teach them an A B C and then drive them away from the books? Do we fear their fickleness? The more we shall engage their minds in work, the less fickleness (which originates in an idle mind) we shall find in them. But we must not put into their hands such a medley of books as is given to male pupils (which has been a deplorable fact heretofore), but only such books as would be a real help and means towards reasonably viewing the acts of God and hence acquiring the true wisdom and virtue."

It will be seen that Comenius advocates not only the common school, but also a higher education for women. The 'Great Didactics' was translated into Latin in 1653 for the Hungarian schools and printed at Amsterdam in 1657. It is a remarkable fact that in 1654 Comenius was offered the Presidency of Harvard College.

I hope this explanation will suffice.

Yours, etc., JOSEF J. KRÁL.

ANN ARBOR, MICH., May 20, 1892.

[The extract proves that "female education in common schools was early preached in Europe" by one man; but not "before the landing of the Pilgrims," which was eight years before the work of Comenius began to be published. But nothing in the quotation of Mr. Král shows that such education was "practised" as well as preached at that early period. Comenius speaks of what "should be"—he does not appear to state a practice as actually existing. He argues in favor of female education as if he were introducing a novelty which those he addressed were disinclined to admit.—ED. NATION.]

### QUESTIONS FOR PROF. McMASTER.

TO THE EDITOR OF THE NATION:

SIR: In the year 1798 a well-meaning gentleman of Philadelphia, George Logan, undertook of his own motion to remove the misunderstandings between this country and the French Republic. He was politely received in France, and came home bearing verbal assurances that that country was most favorably disposed towards America. He was not so well received by the public men of his own country. In fact, he was most decidedly snubbed by the President and Secretary of State (McMaster, 'History of the People of the United States,' vol. ii, p. 409 *et seq.*), and

Congress passed the act of January 30, 1799, known as the "Logan Act." This act (quoting it as it stands in the Revised Statutes, sec. 5335) provides that:

"Every citizen of the United States, whether actually resident or abiding within the same or in any foreign country, who, without the permission or authority of the Government, directly or indirectly, commences or carries on any verbal or written correspondence or intercourse with any foreign government, or any officer or agent thereof, with an intent to influence the measures or conduct of any foreign government, or of any officer or agent thereof, in relation to any disputes or controversies with the United States, or to defeat the measures of the Government of the United States; and every person, being a citizen of, or resident within, the United States, and not duly authorized, who counsels, advises or assists in any such correspondence, with such intent, shall be punished," etc., etc.

On page 35 of the third volume of Prof. McMaster's History is an account of a transaction in which Don Carlos de Yrujo, the then Spanish Minister to the United States, was a principal. Prof. McMaster says:

"Not long after the convention of 1802 [between the United States and Spain] reached the United States, Yrujo, well knowing that the omission of the French claims would lead to trouble, submitted the question of their justness to five lawyers of high standing. Two of them were Jared Ingersoll and William Rawle, leaders of the Philadelphia bar. A third was Joseph B. McKean, son of the Governor of Pennsylvania and brother-in-law of Yrujo. The fourth was Peter Stephen Du Ponceau; the fifth was Edward Livingston. Concealing the names of the Powers, Yrujo stated the case in these words."

Then follows a hypothetical question, framed by the Spanish Minister to cover the assumed state of facts relating to the three Powers. The answer of all five was to the effect that "the Power B" (the United States) had, under the facts as stated, no claim upon "the Power A" (Spain). The opinion of these lawyers appears to have been greatly relied upon by Spain in the subsequent correspondence. Prof. McMaster expresses no opinion as to their conduct at this point.

On page 284, however, he treats of the treasonable correspondence begun by Timothy Pickering, the New England Federalist, with the British envoy, Rose. He points out how Pickering, who had been Secretary of State, and had procured the passage of the "Logan Act" in 1799, himself violated its every provision in 1808. Then he tells us in a note: "The first violation of this statute was in 1804 [1803?], when the Republican [?] lawyers Rawle, McKean, Ingersoll and Duponceau gave an opinion to Yrujo." For this statement he gives as his authority Wharton, 'International Law Digest,' sec. 109. In the section quoted we find that Dr. Wharton gives, without comment, the following:

"It was probably unknown to the Spanish Government that the lawyers, in giving the opinion to which it attaches so much value (advising action adverse to the United States), violated a positive statute of their own country forbidding communications of any sort with foreign governments or agents on subjects to which their own Government is a party" (Mr. Madison, Sec. of State, to Mr. C. Pinckney, Feb. 6, 1804. MSS. Inst., Ministers.)"

This section of Dr. Wharton's 'Digest' is headed "Self-Constituted Missions Illegal."

These long quotations are necessary to an understanding of the matter. I can find no record of a proceeding under the "Logan Act" involving its interpretation by the courts. References to it are made as illustrating the assertion by this Government of the right of extra-territorial jurisdiction (Whar-

ton, 'Criminal Law,' sec. 274; United States vs. Craig, 28 Fed. Rep., 801). It was clearly violated in 1848 by Nicholas P. Trist, who, refusing to recognize his recall by this Government, persisted in negotiating a treaty with Mexico. But I have not been able to find any authoritative exposition of it. The allusion to it on the part of the Secretary of State, Mr. Madison, was evidently to call Mr. Pinckney's attention to something which might be used with rhetorical effect in support of a bad case against the Spanish Government. It could have had no serious bearing upon the question at issue whether, in giving the advice alleged to have been given, these lawyers were guilty of an offence against the law of their own country or not, and the Secretary can scarcely be said, solely upon the authority of the passage quoted, to have passed upon this question. It might be added that some later experiences have not disposed us to regard the utterances of a Secretary of State as necessarily final authority on legal questions.

The "Logan Act" has been quoted. Does it in terms, or in spirit, apply to such an incident as that of 1803? If so, where is the line to be drawn? Mr. Joseph H. Choate, for example, appeared as counsel in the *Sayward* case. Surely his action was not a violation of this act. Of course it is easy to point out a distinction between the cases, but it is far easier still to point out a distinction between the cases of Logan, Pickering, and Trist, and any case in which a lawyer gives advice at the request of a foreign Government upon a point of law, whether national or international. I submit that Prof. McMaster, so far as the authorities he has cited enable us to judge, has been unduly severe.

The charge is no light one, and if it is unwarranted by the facts, it should not be allowed to pass unchallenged. If there is better warrant for it than a rhetorical sentence in a communication between the Secretary of State and an American minister, Prof. McMaster ought to show it. Dr. Wharton was himself a distinguished member of the Philadelphia bar; one of the four gentlemen named was a relation of his; certainly three of them were men whose memory he, in common with every other Philadelphia lawyer, held in the highest reverence, and had he supposed such a deduction would be drawn from his quotation of the passage of Mr. Madison's letter, we may reasonably think he would not have omitted a note of protest or explanation.

Three other questions of interest are suggested: first, What were the extenuating circumstances in the case of Mr. Livingston which induced Prof. McMaster to except him from the condemnation of his Philadelphia colleagues? second, Is the note due to the fact that the Federalist wrong-doing had to be excused by allegations of equal wickedness of the Republicans? and third, If this be so, what is Prof. McMaster's authority for classing the men he names with the latter party?

Yours truly, J. D. B., Jr.

PHILADELPHIA, March 11, 1892.

land has been admirably arranged and completed by the Rev. Dr. Crossley of Birmingham, one of the leading glacial geologists of England, and now awaits publication. Two appendices have been prepared—one a critical examination of Prof. Lewis's investigations in the light of more recent knowledge, by Prof. Povey F. Kendall; the other consisting of abstracts from Prof. Lewis's studies of the living and extinct glaciers of Switzerland in the summer of 1886-'87, as bearing upon the glacial deposits of Great Britain.

*Nature* for April 28 announces that Dr. A. C. Oudemans, Director of the Zoological Gardens at The Hague, is about to issue, in English, an historical and critical treatise on 'The Great Sea-Serpent,' in which the reports of 166 appearances will be examined and largely illustrated.

A new and revised edition of Prof. Goodwin's 'Greek Grammar' will be ready in June of this year (Boston: Ginn & Co.). It has been rewritten in many parts, and profits by the improvements contained in the new edition of 'Moods and Tenses.'

Upon the completion of "The Naulahka" in the *Century*, this novel by Kipling and Balester will be brought out in book form by Macmillan & Co.

Harper & Brothers will publish immediately 'The Puritan in Holland, England, and America,' by Douglas Campbell; 'How Women Should Ride,' by 'C. de Hurst'; and 'Diego Pinzon, and the Fearful Voyage he took into the Unknown Ocean, A.D. 1492,' by John Russell Coryell.

'American Ideas for English Readers,' which J. G. Cupples Co., Boston, have in press, is a new collection of the late J. R. Lowell's speeches and addresses delivered abroad, embellished with a portrait from the bust by Partridge. Mr. Henry Stone furnishes an introduction.

Thomas Whittaker will publish shortly Canon Farrar's sermons on the Ten Commandments under the title, 'The Voice from Sinai.'

The Proceedings of the first annual meeting of the National Conference on University Extension held in Philadelphia last December have been compiled by George Francis James and published in a volume of nearly 300 pages by J. B. Lippincott Co. One-half of the contents consists of interesting reports of progress from the several States and from the American Society.

The introduction of manual training in our common schools prepares a welcome for the handbook on 'Woodwork' by S. Barter, an instructor and organizer of large experience in London (Macmillan). The book is printed in a very handsome and workmanlike manner, and very many of the 302 illustrations are photographs of hands, tools, and workmen caught in the act. It merits the attention of teachers.

The late Prof. Joseph Payne of the London College of Preceptors could not at his best have been a writer to be read with gusto; but his natural dryness is enhanced in the edition of his 'Lectures on the History of Education,' forming vol. ii. of his Works (Longmans), by the fact that we have not finished discourses, but rather notes. These, although frequently rewritten, were supplemented by contemporaneous illustration which is now lost. We have, therefore, a book of reference rather than an historical essay for consecutive reading and enjoyment. There is an interesting series of portraits of educational reformers, from old prints. The author's 'Visit to German Schools,' notes of a professional tour in 1874, is appended to the Lectures in what is virtually

a third edition. It is especially occupied with observations on the kindergarten.

'The Irish Peasant' (London: Swan Sonnenschein; New York: Scribner) is a plain and straightforward record of the life of a middle-class resident of Ireland. The author relates his experience without political or religious bias, and his observations have therefore an exceptional value. He describes the country and the people not graphically, but with details which those who are interested in the subject will find instructive.

Mr. Curtis's Brooklyn Institute address on James Russell Lowell makes an attractive little volume in Harper's "Black and White Series." It is accompanied by no fewer than six portraits of Lowell, some very rare, a view of Elmwood, and a facsimile of Lowell's handwriting; and is altogether a charming souvenir.

A third edition of Clerk Maxwell's 'Treatise on Electricity and Magnetism' (the second posthumous edition) has issued from the Clarendon Press (New York: Macmillan), in two volumes. It is in the main a reprint of the second edition of 1881, for Mr. J. J. Thomson has concluded not to encumber it with footnotes marking the progress of the science, but to add a volume of notes, to which something like a consecutive form has been given. This volume should appear shortly.

If any field of bibliography is trying, it is that ventured upon by Mr. L. Garland Penn in his volume 'The Afro-American Press, and its Editors' (Springfield, Mass.: Willey & Co.). To trace with particularity the origin and fortunes of journals conducted by colored men in this country is a task which a young man born since the war and bred in Virginia is hardly competent to execute. Mr. Penn's effort is praiseworthy, but it is only a beginning. His work does, however, both name and approximately fix in time and place a large number of newspapers, and give a full series of sketches of colored journalists of both sexes, with portraits. It deserves a niche in anti-slavery collections, with all its imperfections and errors, among which we will instance the strange statement (p. 57) that Dr. Delaney "was among the first Afro-Americans to graduate from Harvard College."

A publication of very great utility has been begun in No. 52 of the Harvard University Bulletins, viz., "Notes on Special Collections to be found in the United States." The Library issued three years ago a circular addressed to the principal libraries of the country, asking for information as to the character and extent of their special collections, and this (geographically alphabetical) list is the result. The first instalment breaks off in New York, and the index, which is the key to the topics of the notes, is yet to come. It should then appear how many foreign (particularly Continental) private libraries have been transferred en bloc to our public collections, like Scherer's at Adelbert College, Van der Meulen's at the University of Wisconsin, Beck's at the Hartford Theological Seminary, Rinck's at the Yale Divinity School, etc. Such a list as this, of which we may expect new editions from time to time, will be an invaluable guide not only to students, but to donors. For example, shall one add to the Birney slavery collection at Johns Hopkins (1,000 titles), the May collection at Cornell (1,000 volumes and 2,000 pamphlets), the Sumner-Higginson collection at Harvard (869 volumes, 2,300 titles)? There may be judgment even in giving away old directories. The Directory Library of Boston "aims to get every directory and gazetteer published in this country."

## Notes.

APROPOS of Prof. Wright's recent letter in these columns on "An English Glacial Myth," we are informed that the late Prof. Carvill Lewis's large collection of manuscripts and drawings embodying in detail his studies of the glacial phenomena of Great Britain and Ire-

The Report of the State Librarian to the New Hampshire Legislature for the year ending October 1, 1891, forms a volume of 344 pages of considerable value. The appendices consist of a list of the State's official publications for the year in question; an index list of reports of departments, etc., 1822-1869; a check list of laws, 1789-1891; a table of sessions of the Legislature, 1776-1891; a sketch of the history of the State Library; statistics of public libraries of 300 volumes and upwards; a descriptive list of the State's historical and statistical publications prior to 1860; and an index to the historical matter contained in the New Hampshire Registers, 1772-1892, the Political Manuals, 1857-1872, and the People Handbooks, 1874, 1876, 1877, with biographical sketches of the several compilers.

The first report of the United States Board on Geographic Names, 1890-1891 (Washington), is a thin volume briefly rehearsing the origin of the Board and its achievements, and adding a "list of decisions" as to the orthography of a large number of names, and a list of counties in the United States. The Board has had more than 2,000 questions submitted to it by the Light-House Board, the Coast and Geodetic Survey, the Census Office, etc., and is now engaged in bringing order out of the Alaskan chaos. It has adopted certain principles which will guide it hereafter, e. g., to spell Center in the Websterian fashion, usage being about equally divided; to use boro for borough, burg for burgh, etc.

Mr. J. H. Hickox contributes to the Bulletin of the American Geographical Society for March 31 a list of all the topographical Atlas sheets published by the United States Geographical Survey from the beginning to June 30, 1890, arranged by States. It is a service as great as it must have been laborious. The scale, contour interval, and bounding parallel and meridian of each sheet are indicated.

The *Scottish Geographical Magazine* for May contains an interesting but not especially noteworthy description of the Yellowstone Park by Mr. Henry M. Cadell, a member of the International Geological Congress held in Washington last summer. This is followed by an account of the results of the work of the Indian Meteorological Department, by Mr. H. N. Dickson. He affirms that, for both practical and scientific purposes, it is "the most complete and efficient in existence," and that, such is the endless variety of weather and climate in India, combined with the regularity of the annual changes, it is possible to state many of the problems of meteorological science "with a definiteness and precision impossible either in temperate climates, where the conditions are too irregular, or in tropical climates, strictly so called, where they are too uniform." In the observations of the intensity of insolation alone can the work of the department be regarded as fruitless. After an immense outlay of time and money in this direction, the conclusion reached is that a proper instrument for estimating the power of solar radiation remains to be invented. Marked success has attended for years the forecasting the date of arrival and strength of the monsoon, though the sudden outburst of rain with its coming is as yet unexplained. The latter part of the paper is devoted to the investigations of cyclones, in one of which, the False Point cyclone of 1885, the minimum reading of the barometer was "27.1 inches, the lowest ever recorded."

The *Academy* of May 7, in a notice of Mr. Fitz-Patrick's "A Transatlantic Holiday," says that American railway authorities have invented the term "heterophemy" to designate

a condition more or less prevalent, which is defined to be "thinking one thing while saying, hearing, or reading another." Had Dr. Murray's Dictionary reached the letter H, the reviewer would or should have known that "heterophemy" was the creation, in self-defence, of the late Richard Grant White.

Alfred Grévin, the well-known caricaturist and designer, whose work has enlivened many of the French journals *pour rire* during the last twenty-five years, died at Saint-Mandé on the 5th of May. Besides his sketches in these journals, he published a number of little albums in water-color or India-ink. He devoted himself especially to observation of the Parisienne, of all sorts and conditions; and he reproduced his subjects, who were not invariably, perhaps not commonly or preferably, *grandes dames*, with astonishing cleverness. He had a light, romantic touch, great wit, much grace, much originality. He was not, perhaps, a great artist. Forain, in comparison with him, is, it may be, as Zola is to Daudet, or possibly as Zola is to Catulle Mendès. But he was indefinitely more pleasing than Forain. Grévin had been paralyzed for two years, and died of a sudden stroke of apoplexy.

More than one hundred replies having been received in response to a preliminary circular proposing the organization of a society for the preservation and publication of data having reference to the settlement and history of Jews on the American continent, it has been decided to call a meeting in the city of New York, at the Jewish Theological Seminary, No. 736 Lexington Avenue, on June 6, 1892, at four P. M., to be followed by an evening session, commencing at eight P. M.

—The publishing house of Ollendorff is just bringing out a collection of the newspaper articles of Edmond About, under the title of the "Dix-neuvième Siècle." What may well be the most interesting part of the book is a long appreciation of About as a journalist which M. Joseph Reinach contributes by way of preface. The *Temps* of May 13 gives nearly three columns of extracts from this "charming and substantial" study of About, from which it appears that M. Reinach has really made a luminous and complete history of him. For About was primordially and essentially a journalist. He decried his work, but he always came back to it: the passion for it was stronger than he. And, somewhat oddly, he never seemed to get much beyond what he himself described as the earliest attitude of the newspaper writer. "A man uses his first newspaper," he said in his "Lettres d'un bon jeune homme à sa cousine Madeleine," "as he does his first gun. Have you never met my cousin, a twelve-year-old youngster to whom somebody has given a gun for a Christmas gift? He has powder, shot, caps: the universe is his! No human force can restrain him. He overruns the fields, the gardens, the house itself, with his new gun. He intoxicates himself with the noise of its explosions, with the smell of powder, with the delight of killing something. He fires at sparrows, at squirrels, at pigeons, at fowls in the barn-yard, at the family cat, at papa or mamma, if he chances upon no other game." If this is not an absolutely accurate description of About himself, it comes close enough to him to be amusing. It describes the sort of running-fire that he kept up for years in the *Figaro*, the *Opinion Nationale*, the *Gaulois*, the *Soir*, the *XIX<sup>e</sup> Siècle*, which he created, and in many places besides.

—It is a pleasure to learn that Karl Hille-

brand's "Aus und über England," forming the third volume of his "Zeiten, Völker und Menschen," has met with sufficient success to induce the publisher (Karl Trübner, Strassburg) to issue a second edition of these delightful and instructive essays. Hillebrand's position among German writers of the present generation is unique. Although by natural bent and early training inclined to the aesthetic ideals of Kant and Goethe, he came to be at the same time an ardent admirer of Bismarck. In his instincts and affections as German as a German well could be, he lived throughout the years of his manhood outside of the German boundaries, and spent the best of his energies in preaching cosmopolitan doctrines. Belonging to an age of specialization, himself a punctilious scholar and painstaking critic, he was wholly himself only in striving after broad and universal views, and far above the learned recluse he placed the cultured man of the world. To hear such a man give his impressions about English life and literature is indeed an uncommon privilege, and no one interested in the subject should fail to read the volume in question if he is not already familiar with it from its first edition. It is a pity that Hillebrand's widow should have considered it an act of piety to add to the present edition a posthumous essay which Hillebrand himself, we are sure, would never have allowed to go to press. It is a paper on "Defoe und Robinson Crusoe," written originally in French for a popular occasion, wholly without originality, and abounding in most un-German and even positively ungrammatical sentences.

—Dr. Scartazzini's "Dante - Handbuch" (Leipzig: Brockhaus), though bearing the closest relations to his two similar works, should be carefully distinguished from them. His "Dante" (Milan, 1883), occupying two volumes of Hoepli's well-known series of manuals, translated into English in 1887 by Dr. Davidson, became at once the most used handbook on the subject. Scartazzini's second work of the kind, which we noticed on its appearance, was his "Prolegomeni" (Leipzig: Brockhaus); it formed the fourth volume of his edition of the "Divine Comedy." With this the present work is almost identical in subject-matter; the difference between them being that the later volume omits a section on the Italian language and literature in the century of Dante, adds a chronological summary of the history of the times, brings the bibliographies up to date, and corrects a few important errors. The structure of the two books is also very much the same. The second is, however, in no sense a translation of the first, but a reworking and adaptation of his material to the needs of German students. The tone, too, of the second is one much more characteristic of the author, to whom the sceptical mood of the Italian version, with its close adherence to Bartoli's opinions, was not altogether becoming. It is a pleasure, moreover, to find him doing honor to the memory of Witte, whom he had before somewhat slighted, and to the valuable work which has been done in America during the last decade. Mr. Lane's "The Dante Collections in Harvard College and Boston Public Libraries" he calls "sehr brauchbar und absolut zuverlässig." Of Dr. Fay's "Concordance" he says: "Dieses Werk . . . wird . . . ohne allen Zweifel nach und nach als eins der unentbehrlichsten Hülfsmittel für das Studium der Divina Commedia anerkannt werden." In short, the "Dante-Handbuch" seems in many ways a better book than the "Prolegomeni." In one form or the other Scartazzini's work is

the best of its kind existing, but in both instances we must deplore the absence of an index.

—A description of the ruins of Mashonaland occupies the larger part of the May Proceedings of the Royal Geographical Society. To Mr. Bent's report reference has already been made, and it is only necessary to add here that the occupation of the gold districts by the Arabians, of a pre-Mohammedan era, or possibly Phoenicians, apparently lasted through centuries and ceased in some overwhelming calamity. The probability is that they were destroyed by some great irruption from the north of the ancestors of the present Bantu races. The remarkable round tower which appears in more than one of the Zimbabwe ruins "doubtless corresponded to the sacred tower of the Midianites called Penuel, or 'the Face of God,' which Gideon destroyed." Mr. Robert M. W. Swan, the companion of Mr. Bent in his researches, contributes some purely scientific notes, in which he says that though the ancient diggers must have obtained a great quantity of gold, "there is no reason to suppose that they have exhausted the reefs; indeed, I have seen at the bottom of old workings the reef continuing and carrying visible gold." He draws attention especially to the orientation of the buildings, in which the instances to the setting sun at the solstices are more numerous than those to the rising sun. In one part of the great wall of the fortress there is a very narrow doorway, not running at right angles with the wall, but north and south. This arrangement occasioned much perplexity as to the reason, until investigation proved that the line of sight to a person standing at the altar was through the main doorway of the great temple and then through this slit in the wall. It was "probably used to observe the transit of stars over the meridian, and thus to mark the time at night." These temples are of peculiar interest, as they are the only known instance of orientation in the southern hemisphere. In the discussion which followed the reading of these papers before the Society, Mr. H. H. Howorth, author of the "History of the Mongols," called attention to the fact that the specimens of Chinese celadon and Persian porcelain found at Zimbabwe dated from the ninth or tenth century, thus determining approximatively the later date of the history of the ruins.

#### DR. JOHNSON'S LETTERS.

*Letters of Samuel Johnson, LL.D. Collected and edited by George Birkbeck Hill, D.C.L. Harper & Bros. 1892.*

DR. BIRKBECK HILL may now be almost said to have made Dr. Johnson his own. His edition of Boswell's biography, which was reviewed in these columns five years ago, it may be presuming too much upon the gift of prophecy to declare definitive; but it is certainly safe to say that many years will pass before there is even an attempt to supersede it. Since that time, other works bearing on the same general subject or period have come out under his editorial supervision. To the previous obligations to his labors under which students of the eighteenth century lie, there is now to be added this first collection ever made of Johnson's correspondence.

It is not a complete collection in itself, for these volumes are in a measure supplemental to those containing Boswell's Life; and the letters printed in Mr. Hill's edition of that work, though recorded here, are not repro-

duced. Moreover, it is plainly intimated in the preface that certain correspondence which is known to be in existence could not be secured, through the refusal of its owner or owners to have it printed. But in all other particulars the work is as complete as could now be made by the most unrewarded industry in collection and wide knowledge of the period in elucidation. Nothing that came from Johnson's pen has been omitted as too unimportant. All known possible sources of material have been carefully searched. Even the information contained in auctioneers' catalogues of autograph letters finds itself carefully gathered. Whenever, in such cases, extracts appear which have been given to whet the appetite of buyers, these are duly set down in their proper place, and it is not unreasonable to expect that in some instances their mention here will lead eventually to the recovery and publication of the whole text. Other unknown letters undoubtedly still continue to exist in the desks of collectors and will from time to time be brought to light; but in these two great works connected with Johnson Mr. Hill has a right to congratulate himself that he has succeeded in printing about ninety letters previously unknown to the general public. The whole number of all sorts, it may be added, which he has collected from various quarters and inserted in these two volumes, or the existence of which he has indicated, amounts to over eleven hundred.

The work is further enriched by a wealth of annotation which differs from most annotation in being exceedingly readable—in some instances, it must be said, much more readable than the matter it sets out to explain. Mr. Hill, as in duty bound, is an ardent admirer of Johnson, but this does not lead him to be unjust to adversaries. Only once have we detected in him any sign of falling from grace on that score. This occurs in his mention of Anna Seward. Her he speaks of as "an affected, tiresome, spiteful, and mendacious creature, who wrote bad verses and disgraced Walter Scott by being one of his correspondents." As if this were not sufficient to denote the degraded level to which she dragged down the great novelist, he adds that Scott even "went so far as to write a preface to what was called her Poetical Works." We are not particularly interested in championing the cause of an authoress who, in her dislike and depreciation of Johnson, often displayed a petty feminine spitefulness, but in the characterization which she receives here the sense of proportion has been lost. The measure that is meted out to her is of a much harder kind than that dealt out to far greater offenders against truth and justice. It contrasts curiously with the comparatively tender way in which mention is made of Baretti, who, though he escaped hanging for the death of a man he killed in a brawl, deserved that fate half-a-dozen times for the assassinations of private character he attempted.

The letters themselves, as has been intimated, yield frequently in interest to the annotation. Important, too, as they are to the study of the man and of the period, they cannot be said to contribute much that is new to the knowledge we already possess. The addition upon which the editor justly prides himself the most is the letter written by Johnson to his wife in 1740. In this the husband, then thirty-one years of age, addresses the wife of fifty-one as "my dear girl," and indulges in other expressions of tenderness which will excite respect in some minds and amusement in others. But about the first half of his career there exists a blank in our knowledge which the mat-

ter, whether old or new, contained in these volumes, does practically nothing to remove. The struggle and suffering which marked Johnson's early London life leave scarcely a record of themselves in any correspondence that has come down. From that source, indeed, no further light is ever likely to be thrown upon those weary years in which he was fighting that long battle with hunger and hardship and disease which he had plainly in mind when, at the age of sixty-four, he wrote to Mrs. Thrale that all he could look back upon was "a life diversified by misery, spent part in the sluggishness of penury, and part under the violence of pain, in gloomy discontent or importunate distress."

Letters covering this period and giving information as to his actions and sufferings are in truth never likely to be discovered, for the very good reason that they are likely never to have been written. He who found it so easy to talk, rarely took of his own accord to the task of composition. Nor will Johnson, in spite of the plea set up for him by the present editor, be ever known as a great letter-writer, hardly even as a good one. This is not saying that in these two volumes there is not much weighty observation, much acute comment, much that would be found interesting in itself, even did it not have the additional interest of having been written by the most famous literary man that England then possessed. But the indefinable charm of unconscious self-revelation which sets off the hastiest productions of the born letter-writer, is not to be found either among the valuable reflections or the dry details that make up no small share of this correspondence.

If any exception is to be made to this view, it is in the letters written to Mrs. Thrale, published by her in 1788, and finding, of course, their due place in this work. In them Johnson is certainly at his best, and fortunately they take up a very large share of his correspondence. To them in this edition are appended the marginal notes written by Baretti in a copy of the original work which is now in the British Museum. Brief as these are, they have all the delightful qualities which are imparted to expression when unscrupulous mendacity acts under the inspiration of bitter hatred. They are therefore almost invariably entertaining. The editor remarks that Baretti's statements are to be received with caution. This is putting the fact very mildly in regard to this Italian bravo.

The truth is that in this work there lingers a faint but still perceptible echo of the violent social convulsion which shook the literary circles of London towards the end of the last century. The public sentiment of Great Britain has never got over the sense of outrage it experienced when it was discovered that the widow of an English brewer had actually had the audacity to take for her second husband an Italian music master. The feeling does not, of course, exhibit itself here in the foul-mouthed way in which it found expression at the time. It does not take on the form of slanderous misstatement to which, at a later period, Macaulay gave wide currency in his review of Croker's edition of Boswell's Life. Still it is here; and if it can be traced in an editor so scrupulously accurate and fair-minded as Mr. Hill undoubtedly is, we can feel reasonably confident that the feeling has assumed the character of an inborn national grudge and is now transmitted in the blood. Yet there has never been any pretence, outside of unfounded and malicious gossip, that the marriage of Mrs. Thrale and Piozzi was an unhappy one. There is no question that the person principally con-

cerned never regretted it and never had reason to regret it. There is no question that she lived a much happier life with her second husband than she did with her first. Thrale was far from being the intellectual equal of his wife, nor was he always considerate of her feelings. It is accordingly easy to comprehend and to sympathize with the sense of relief that must have been hers after his death, when, to adopt the lofty language of Boswell in describing the state of things then existing, "the manly authority of the husband no longer curbed the lively exuberance of the lady."

A foreigner might well suppose that an Englishman of the present day would be glad to have forgotten the senseless howl with which the most cultured society of the land greeted at the time the second marriage of Mrs. Thrale, as, in addition to the vulgarity of its course, the act was one which did not concern it in the least. Apparently it is something that continues to be regarded with pride. The present publication of the correspondence renders it therefore appropriate to say that amid all the ribaldry which found vent on that occasion, the letter of Johnson (vol. ii., p. 405) to the woman to whom he owed so much bears easily the palm in brutality. Rough in its language and coarse in its suggestion, it is from any and every point of view utterly indefensible. The dignified reply which the recipient of this choice epistle made to the insults it contained has been preserved, and in this instance there is no possibility of resorting to the insinuation that it has been either forged or worked over. It gives the reader a high idea of her character and spirit, and of her superiority in sentiment and feeling to the crowd of reputable and disreputable busybodies by whom she was hounded. In fact, the only persons who now appear to any advantage in this sorry business are the two who were then assailed with the coarsest terms of abuse.

The letters to Mrs. Thrale in this volume are more than three hundred in number, and, as a whole, are far the most important and interesting of any that Johnson ever wrote. They have required, as the editor tells us, and as we can well believe, much the greatest amount of labor in annotation. While deprecating his doubtless unconscious tendency to put the worst construction upon her acts and motives, we have no words save those of praise for the manner in which he has performed his task here as in all other cases. These volumes, in fact, are throughout models of conscientious editing. Mr. Hill, at the close of his preface, expresses the hope that the same generous treatment will be accorded to the present work dealing with Johnson which the previous one obtained. There can be no question as to the reception that it will meet with from all students familiar with the time of which it treats. His edition of the 'Life of Johnson' received the generous treatment of which he speaks, for the very adequate reason that it fully deserved it. To the same treatment for the same reason this edition of Johnson's letters is entitled. It would indeed be a matter of discredit to contemporary criticism if the painstaking labor, the wide-embracing research, and the extensive and accurate knowledge which have been brought to bear upon the illustration of this work did not meet with the ample recognition and hearty welcome which they fully merit.

#### THE LETTERS OF WILLIAM LEE.

*Letters of William Lee, Sheriff and Alderman of London, Commercial Agent of the Conti-*

nental Congress in France, and Minister to the Courts of Vienna and Berlin, 1766-1783. Collected and edited by Worthington Chauncy Ford. 3 vols. Brooklyn, N. Y.: Historical Printing Club. 1891.

We are in no danger of lacking material for the study of the diplomatic relations of our country with the continent of Europe in the period of the Revolutionary War. During the last ten years much has been published: the four large quartos of Doniol, the twelve folio cases of facsimiles of Stevens, not to speak of such minor works as Durand's 'New Materials' and the chapter of Mr. Jay on the negotiations for peace, published in the seventh volume of Mr. Winsor's 'Narrative and Critical History.' Nor do we seem likely soon to see a cessation of activity in this rather small field. Mr. Isham promises us two volumes on Silas Deane, Mr. Stevens announces thirty-eight more of his folio cases, and Mr. Ford, while he bestows on the weary student three volumes on the trivial subject of William Lee, tells us that his brother, Mr. Paul Leicester Ford, is collecting the writings of William Lee's brother Arthur. And, after all is said and done, when the reader of American history has plodded through this enormous mass of material, how much better off will he be than his more fortunate elder brother, who relied on the researches of Sparks and Bancroft? How much did those early investigators leave to be gleaned after them? Something undoubtedly, but not a very great deal: a little more sympathy with the trials and troubles of Silas Deane, a little clearer view of the negotiations for peace, a little more gratitude for the services of Adams and Jay, a little more contempt for Arthur Lee, and a little firmer conviction that William Lee, the writer of these letters, was of no importance whatever.

The name of William Lee is not unfamiliar to the readers of our Revolutionary history. To most of them, however, it is little more than a name. They know that Arthur Lee had a brother who was an alderman of London, and that the brother did some commercial or diplomatic work on the Continent. That is all they know, and it would be as well for the reputation of William Lee that they should know no more. The editor of these letters tells us that both William and Arthur have "suffered greatly at the hands of their biographer." He refers, we suppose, to Mr. Richard H. Lee of Leesburg, Virginia, who in 1825 published a memoir of his grandfather, Richard Henry Lee, and in 1829 a Life of Arthur Lee. Let us see how William fares at his own hands and at the hands of his present editor.

We learn from Mr. Ford's introduction that late in 1766, or early in 1767, William Lee accompanied his brother Arthur to England, to engage in mercantile pursuits. In these he would appear to have met with some success, but his most marked activity was of a political character. He became a thorough-going partisan of John Wilkes, and in July, 1773, was elected a Sheriff of London. Of his conduct in that office we are given but one important example:

"In November occurred an election for a Member of Parliament, in which the contest of faction ran high. The 'ministerial' candidate was John Roberts, and against him Wilkes pitted the Lord Mayor, Frederick Bull, whose advancement had been due entirely to his wealth and his unbounded admiration for 'Squinting Jack,' as the political 'boss' of the city was familiarly called. Poor Roberts was unmercifully treated during the poll, and his descent from the hustings was marked by an outbreak in which he was jostled, trod on,

his shins broken, and he was generally ill-treated. That the election was an honest one can hardly be asserted with confidence, for tricks that are still employed in political elections were fully resorted to—charges of bribery, scurrilous paragraphs, forged utterances, personal intimidation, and colonization of voters. The Sheriffs presided, and were supposed to preserve order, but in this case their partisanship appeared to have got the better of their discretion. One Hunt, who claimed to be a member of the Armourers and Braziers' Company, had cast his vote for Bull, when he was charged with being no livery-man—a charge that was true. Sheriff Lee, however, settled the matter by seizing the challenger by the collar, putting him in charge of the constables, and detaining him for some hours, while the dishonest voter went free. The injured freeholder advertised Lee in the papers as one 'whose personal capacity I despise and hold in the utmost contempt.'

So much for the writer of these letters as a municipal officer. Presently the troubles between Great Britain and her colonies became more acute. Lee was forward in promoting the preparation and delivery of petitions in favor of the American cause to the King and the House of Commons. His election as an alderman from the Aldgate Ward showed him to be a person of influence. His advice to his own countrymen in America might, therefore, be supposed to be weighty. It was proposed in the colonies to bring the British merchants to a sense of the folly of quarrelling with their countrymen beyond seas, by stopping the exportation of tobacco from Virginia and Maryland. Lee approved of the plan and encouraged its execution, but at the same time instructed his correspondents to forward to him a large quantity of the article before the trade was stopped. It does not seem to have occurred to this fervid patriot that every pound thus sent would tend to make the coercive measures of his friends in America less operative in England; his care in the matter was chiefly for his own pocket.

The progress of political events seems to have put an end to William Lee's commercial business in England, for in October, 1776, we find him hinting to his brother Richard Henry that "the prospect of starving is by no means agreeable," and that he would like an appointment as mercantile agent somewhere on the Continent. And the hint was taken. In April, 1777, Lee received word that he had been made commercial agent at Nantes, in conjunction with one Thomas Morris, a half-brother of Robert Morris, the financier of the American Confederation. Lee therefore proceeded to France, and immediately began to take part in the violent quarrels which divided the small set of Americans in that country. The commissioners, or diplomatic agents, of Congress were Benjamin Franklin, Silas Deane, and Arthur Lee. The last of these was bickering openly with the second, and more covertly with the first. Thomas Morris, who had had sole charge of the commercial agency at Nantes, was a hopeless drunkard. At the time of William Lee's arrival, Morris's conduct was under investigation at the hands of one John Ross, a friend of his elder brother and patron, Robert Morris. A nephew of Franklin, named Jonathan Williams, had been charged by Deane with the sale of prizes brought into French ports by American privateers. This had been done before the news of Lee's appointment as commercial agent had reached France, and was a consequence of Morris's incapacity. Lee, however, chose to take it in dudgeon. He could do nothing with Morris himself, but he did not want anybody else to do anything. He did not long retain the agency. In October he received a commission

as Minister of the United States at the courts of Berlin and Vienna. He remained in Paris, however, for some months. At the end of January, 1778, Thomas Morris died. After a squabble with Ross, William Lee seized his papers and carried them off to Paris, and thus ended the affairs of the agency at Nantes.

In Austria, Lee accomplished absolutely nothing, and he did not go to Prussia. His one diplomatic achievement was the concoction of the draft of a treaty with a Dutchman named De Neufville, representing the Grand Pensionary of Amsterdam. This draft was never adopted by any person or corporation empowered to make treaties, and would be utterly unimportant were it not that a copy of it was found in the papers of John Laurens when the latter was captured at sea by the British in October, 1780, and formed the excuse for the outbreak of hostilities between Great Britain and Holland. William Lee's commission was recalled on the 8th of June, 1779, and he sank from comparative into positive insignificance. His chief characteristics were restless activity and suspicion of those about him. His sense of personal honor is shown by the attempt, which he made while waiting in Paris to go on his diplomatic mission, to use the early intelligence he was likely to receive as minister in stock-jobbing operations in London.

The volumes which contain this collection are very handsome in appearance. Mr. Ford has performed his task with industry and care. If the letters of William Lee were to be published at all, we could hardly ask that they should be better published. The editor's notes are painstaking and appear to be accurate. It is clear that he has not printed nearly the whole of the letters which have been before him. It is possible that a different selection might have given us more of the human and social side of William Lee and his correspondents; but we fancy that the fault here lies with the writer and not with the editor. There was not much in William Lee, and what there was was not very good.

*Moral Teachings of Science.* By Arabella B. Buckley. D. Appleton & Co. 1892.

ANOTHER subject so important, vast, and difficult it would be hard to name—a subject which not every philosopher of the first rank would be competent adequately to treat. Not mere clear insight into one aspect of philosophy is sufficient; a full appreciation of what belongs to the spirit of all the different leading schools of thought is required. To say that the subject is far beyond the powers of the authoress is no disparagement. Nor has she attempted any thorough or philosophical discussion. It is not science which has dictated her teachings, but traditional ideas, for which she ingeniously finds considerable countenance in facts of natural history. But these facts are somewhat isolated and sporadic; they are not the leading facts of any current scientific theory. That they play so little part in science perhaps indicates a defect in scientific theories.

Two widely different things might be understood by the "moral teachings of science." In the first place, the prosecution of scientific research necessarily requires and strengthens certain moral qualities, quite independently of what the results of that research may be, and the moral teachings involved must undeniably be good so far as they go, although they may be one-sided, fortifying only a part of the moral nature, and leaving another part neglected. The first of these teachings is perfect fairness and moral indifference as to the outcome of any

inquiry. Suppose, for instance, the inquiry be as to the correct reading of a text of Scripture, "Thou shalt not steal," or "Thou shalt steal." (We purposely select an impossible case, in order to free the example from perplexities.) There is a conclusive argument to be drawn from the moral nature of man that the former and not the latter must be the correct reading. Nevertheless, in estimating the force of the purely historical evidence—in order to be scientific, in order to be logical—we must for the time being remove, if we can, all such prepossessions from our mind, and look upon the two commandments with an indifferent eye; not rejecting any considerations, but putting them aside for the time being. Many great scientists go to church, and are there very unlike what they are in their laboratories. At one time they are studying one aspect of truth, at another time another. To regard either aspect fairly and honestly, the other must for the time be excluded. If they conflict, the presumption, the faith of the scientific man is, that it is because the last word has not been said, on one side or on the other; at any rate, it must at least be hoped that there is an ultimate resting-place which will be satisfactory from both points of view.

Perfect candor in recognizing facts and their bearings, without trying to explain away real difficulties so as to make out a decided conclusion, is the very first point of scientific morals. To get at the facts of observation, uncolored by any theory or doctrine, moral, political, or physical, is what the scientific man must strive for. It does not please him at all to have his observations agree too well with one another. It makes him suspect that something is wrong. An obstinate discrepancy is his delight, because it shows that he is on the road to learning something he does not yet know. It was a little discrepancy in the place of the planet Mars, of a fourth of the breadth of the moon, that forced Kepler, who would not blink it, to the discovery of his first two laws, and so made the discovery of Newton possible, and opened the way for all modern science. Nothing, it is true, is more common than to find admirable scientific men strangely incapable of seeing the force of certain kinds of evidence; as many medical men long were blind to the evidences of the germ-theory of acute constitutional diseases. Perhaps they are even better scientific men for that, within a limited field; but in a broader field it is a fatal defect. Let lawyers have their rules for excluding certain kinds of testimony if they will, but science must exclude nothing, not even the fancies and traditions of men. On the other hand, science must not confound different orders of premises. It must let instincts and superstitions have their say, unchecked, and listen to them; and then it must let scientific observation have its say, equally unchecked. Science will erect a theory which shall do full justice to both orders of facts, if it can. But whether it can or not, it will collect new facts in all departments to see whether they confirm an existing theory or suggest a new one.

But Mrs. Buckley Fisher rightly understands by the "moral teachings of science" something different from such teachings of scientific logic. She means the moral and spiritual beliefs and tendencies which are in harmony with the discoveries and theories of science. Now, to hold that these moral teachings of science are necessarily sound and wholesome is an utterly unscientific belief, because it is not borne out by facts, but is merely an airy optimism. Science is incomplete; it is essentially

incomplete, for what we mean by science is the sum of human activity at any epoch in the path of discovery; and were everything once found out, this activity must cease. True science never pronounces an ultimatum. Philosophical writers are always doing so. Men like Spencer lay down the principle of the conservation of energy as an ultimate, primordial principle of the universe; but a pure scientist is puzzled to know what can be meant by such a truth. For him the conservation of energy is a principle which he may safely assume in all reasoning about large and unorganized masses, and with little hesitation for molecules and atoms, and which is certainly applicable, to a great extent at least, in regard to living matter. But what absolute universality means, or whether it means anything at all, he does not know nor greatly care. Science is dealing only with what is likely to come into the field of experience in a moderate time. It has nothing whatever to say about eternal verities, and its moral teachings are necessarily defective if such verities have anything to do with morals. But science really makes no pretence to teaching spiritual things; and what are rightly enough called its moral teachings—that is to say, the views of spiritual questions which have a general resemblance to the discoveries science has made up to date—are doctrines for which science does not vouch in the least.

Nobody who analyzes these teachings understandingly and without bias can well deny that, so far, they have been in the main distinctly anti-Christian. The first general feature of nature which attracted the attention of modern scientists was the prevalence of mechanical law; and Robert Boyle, one of the most devout of Christians, formulated the mechanical philosophy according to which the universe works like a machine. Make this proposition absolute and universal, and it jars utterly with the creed of Christendom, for it leaves no room for final causes. Boyle himself made room for them by limitations of the proposition. For instance, he held that in the beginning there was no such mechanism, until God had made his plans; and that, that done, the whole character of his action was changed. There is a fearful want of philosophical unity about such a conception. The natural "teaching" of science, though far from being a scientific conclusion, is that all appearance of final causation is illusory. Christ taught that God loves his children, and that not in an entirely inscrutable way, but humanly, so that there is intercourse between each man and God, and prayers are sent up and answered. Yet the "teachings" of science reduce God to the condition of a limited monarch, acting under laws which leave no room for personal favors. This view has penetrated so far that when Tyndall proposed a prayer test, the attitude of the clergy was less courageous by far than that of Elijah towards the Tyndalls of his day.

*Recollections of a Happy Life.* The Autobiography of Marianne North. Macmillan & Co. 2 vols., pp. 351-337.

MISS NORTH was in many ways a notable woman, and when she died in 1890, she left behind her this interesting record of her travels, which has been edited by her sister, Mrs. John Addington Symonds. Of many minor errors we note a few which might be corrected in a second edition: Brooklyn for Brookline, Ongar for Ogden, Tahoo for Tahoe, Denning for Deming, Alldine for Aldine, Pueblo for Pueblo, Bernard for Barnard; while okra is dis-

guised as accro (which the table of *errata* says should be okery), and milreis is written millen reis. Moreover, dates are important in some books of travel, because of the rapid changes which take place, but instead of being given at the top of each page in these volumes, the years are inserted in the text in the most casual and unexpected places.

Miss North began to travel at an early age. While still a girl, her father took her all over Europe, and they were driven from one capital to another by the troubles of 1848, reaching Dresden the very day before Wagner, not yet the world-famous, led the mob which assaulted the palace. It may have been owing to this experience that she failed to appreciate what she calls "the endless weariness of the music of the future," but it is more probable that, in spite of some early training in singing, she had inherited some of her father's feeling toward music, which led him to consider it "a horrid noise which must be submitted to for the sake of others who like it." This theory finds confirmation in her confession that she disliked poetry. Before reaching womanhood, Miss North had arrived at the conclusion that English society, especially that of the country squires, was extremely dull—an opinion that is shared by many unprejudiced observers at the present time. She very much preferred wandering about Europe with her father, which she did for many years, and it is to be presumed that during this period she acquired some of the independence and *savoir faire* which characterized her later life.

Her serious travelling, during which she was almost entirely without companionship, began in 1871, after her father's death, and continued for some fifteen years. During that period she visited this country, Jamaica, Brazil, Teneriffe, Japan, Borneo, Java, Ceylon, India, Australia, Tasmania, New Zealand, South Africa, the Seychelles Islands, and Chili, and several of these countries more than once. She was very far removed from the ordinary globetrotter, who wanders from place to place in order to kill time, and sees little or nothing but the bills of fare in the different hotels. On the contrary, she had a keen sense of the beautiful in scenery, especially tropical scenery, and to a less degree in architecture, while her comments on men and manners are generally original and intelligent. Of humor she shows occasionally what mineralogists call a trace, as, for instance, in the story of a stout and fashionably dressed lady at a ball who was horrified by the cannibal King of Fiji's admiration of her arms when she learned that these are esteemed the choicest morsels of human flesh! Like other travellers, she found the Dyaks of Borneo the most truthful, polite, and contented of all savage races, although professing no religion at all. She was very decidedly of opinion that, except in unfavorable climates, the white man must inevitably drive out the colored—a view which it would be difficult to maintain successfully.

However, it was not to study sociological questions that Miss North made her long journeys. As far as possible she avoided large towns and the society of tennis-playing English people, and wandered into by-ways and remote districts where she could paint the wonderful plants and trees free from the interruptions of the idle and frivolous. This was her hobby and her life-work, and in the pursuit thereof she underwent discomforts and privations which would have daunted a less courageous soul, and which undoubtedly shortened her life. In one of her sleeping-places in Africa, she says, "Lizards and rats were per-

petually on the move, but when once I knew what they were, they no longer disturbed me." To be able to sleep at all under such circumstances argues a nervous organization uncommon among men and certainly very rare among women. By dint of incessant labor, and in the face of many difficulties, she finally completed a collection of paintings covering the whole range of tropical vegetation, and these she presented to the nation, and they can now be seen at Kew Gardens. The Queen, being advised that she could not make Miss North a baronet, sent her her photograph instead, but it is probable that the successful completion of her task was in itself a more precious reward than any honor a grateful sovereign could bestow.

*Our English Homer; or Shakspere Historically Considered.* By Thomas W. White. Charles Scribner's Sons.

THE Baconian theory of the authorship of Shakspere's plays receives a curious contribution in the work whose title we give. The author improves on the old theory by informing us that the plays were written by everybody except Shakspere. Greene, Nash, Peele, Drayton, Marlowe, Daniel, Lodge, Chapman, and "Unknown" make up the list, with Bacon as author of "Hamlet," "Timon," "Henry VIII.," and the Roman plays, and as "reviser" of the others, originally composed by the dramatists named above. The way of it is sufficiently exposed by the following extract: "We say nothing of the loose life which ruined the morals of his [Shakspere's] associates. But he is a mere Jack-of-all-trades—a man with a tiger's heart, who would allure scholars to do his work, fawn on them, suck their brains, and cast them off when they had served his turn; while, for we cannot omit this, he would represent to the world that their works were his own." The argument is, that Shakspere invented a dramatic "sweating" scheme, hired the poor University men to compose plays, paid them just enough to keep them subject to his will, and at the same time taught them debauchery in order the more surely to enslave them by necessity, and finally, as they died under his tyranny, assumed their works, had Bacon revise them, and then made the wise courtier his last mouthful.

The book is pretentious and wears a certain semblance of learning; consequently a few more quotations from it may be given in illustration of its quality. Here, first, is a passage on the origin of Greek tragedy out of the Bacchanal choruses: "From all we know of those songs, they seem to have been very similar to our old-fashioned negro minstrelsy—disconnected tirades, full of impudent allusions, and accompanied by the grotesque humor proper to those who were drunk. Nor were the Bacchanals themselves very different in appearance to our earlier sable songsters." Here is the origin of Italian drama: "When, therefore, their [the Goths'] slaves—and all the Romans spared had been absorbed either in marriage or servitude—began to compose plays for their entertainment, they naturally combined the Roman dramas of their recollection with the fairy legends they had been compelled to accept; and as the former were all imitated from the Greek, that combination arose which is seen in 'A Midsummer Night's Dream.'" Here is the origin of Venice: "Of all the world the Venetians exhibited the most violent hatred of the whole Saracen race. Rather than submit to their sway, they had deserted the fertile regions of Italy and had taken refuge on those

barren sand-banks which ultimately became Venice." This is apropos of the statement that "Othello" is from the Spanish, supported as follows: "As the reader will have gathered from our remarks, we have been unable to put our hand on the Spanish piece whose existence we suggest. We have not even got notice of it from books. But that need not create any surprise." It doesn't. Did the author "get notice from books" of the statement on his first page that the "Lower Empire" was overthrown "a century later" than "the invention of printing," namely, "in 1543"?—an amusing instance of how figures can lie, since but for his words in the text his date might have gone as an obvious misprint.

Here is page after page of novelties in the way of history, but enough, surely, in the way of example has been given. This acrobatic ignorance naturally disports itself most on the ground of Baconianism, where it finds a congenial ring, and indeed the performance has new features. The proposition that everybody except Shakspere wrote the plays and poems has a humorous charm; the list, all tabulated, with ascription of each play to its right owner at last, is almost worthy of Tristram Shandy's faculty for diagrams; the staid Greek quotations on the page seem to wink and blink with suppressed fun in their masquerading learning. Excellent fooling! The "Baconian," willy-nilly, "chronicles a deal of sport."

*Vermont: A Study of Independence.* By Rowland E. Robinson. Boston: Houghton, Mifflin & Co. 1892.

THE history of Vermont has a marked individuality. New England and New France dissociated—as Tacitus would say, *mutuo metu aut montibus*—left the intervening spaces a wilderness until after the conquest of Canada. Then the Green Mountain region became to the older colonies, like the Northwest of our day, the agricultural land of promise. But that whole area turning out debatable ground between New Hampshire and New York, the pioneers set up a government of their own. Statehood was thrust upon them. Independence, however, cost them a thirty years' struggle. Their Constitution shows the earliest prohibition of slavery, and no slave was ever held within their limits. Their administration was simpler and cheaper than their neighbors had dreamed of. In all wars their military record has been glorious; and their children, swarming as from a Northern hive, have gone out West in crowds proportionally greater than from any quarter of the Atlantic slope.

The present historian of Vermont has uncommon skill in picturesque description. Marches, battles, the Westminster massacre, log-rolling and other bees (as raising, husking, apple-paring, and sugaring off) are well rendered in word-painting. Mention of flowers, trees, and especially birds, varying with the seasons and hours of the day, gives a charming local color to incidents. In details of this nature, which paint a scene to the life, Mr. Robinson has followed in the footsteps of Parkman. His story, thanks to this descriptive power and to terseness, is more readable than any thus far written of the State in the series to which it belongs. Nevertheless, it is a work of no great research. The manuscripts gleaned for the State archives with so much pains by Henry Stevens do not appear to have been consulted. The voluminous 'Records of Governor and Council' are rarely referred to. Little use is made of the side-lights thrown on early history by con-

temporary newspapers. Geography and chronology are the eyes of history; in this narrative they are both sometimes dim. The battle of Hubbardton would be more intelligible were we told its distance from Ticonderoga. Among the routes of Indian raids, Poultney River should have been mentioned, it being on the shortest thoroughfare between lake and river, and traversed in 1754, when so many captives were carried off from Charlestown. More dates (as pp. 207, 217, 241, and often elsewhere) would make the narrative clearer. Those given are not always correct. Thus it is said (p. 32) that Amherst in 1757 moved by the same route which Abercrombie had taken. The date of Abercrombie's movement is not stated, but it was in fact a year after 1757. There may be here a misprint.

No such excuse, however, can be made for misstatements of fact. The library of George P. Marsh is said to have been his gift to the Vermont University. The truth is, that, after the death of Mr. Marsh, his library was bought of his widow in Italy for \$25,000 by Frederick Billings, and given by him to the University. Gen. Ransom, President of Norwich University, is set down as merely "a military instructor" in that institution. Spanish merinos are said to have been "imported by Consul Jarvis in 1809 and 1810, and about the same time by Col. Humphreys, and by Chancellor Livingston as early as 1802." But Humphreys made his importation seven years before Jarvis, and, according to the *North American Review* (iv, p. 98), "was the first person who introduced into this country merino sheep." In keeping with this declaration is the epitaph on Humphreys at New Haven, in which Prof. Kingsley declares that he first enriched his country with a truly golden fleece, *vellere vere aureo*. The Yankees at Bennington, Mr. Robinson tells us, stormed the breastwork with "bayonetless guns" (p. 175); but Pittsford men, while burying the dead at Hubbardton, picked up twenty-seven bayonets and had sold them to the State in time to be of service at Bennington. Indeed, ex-Minister Phelps, at the dedication of the Battle Monument, stated that half of Stark's force had bayonets. Our author needed confirmation of his opinion concerning Arnold's course in eluding the British fleet at Valcour Island. What he desiderated he would have found in Stone's translation of Pausch's Diary. Pausch says: "The batteaux formed a chain from shore to shore."

But the point where we most regret Mr. Robinson's superficial investigation is concerning Dr. Thomas Young, who not merely "suggested" but gave her name to Vermont, April 11, 1777, and also, as is highly probable, the first draft of her Constitution. The Vermonter who had spoken of him most fully could only say: "He is believed to have died in Philadelphia in the latter part of the year 1777." Files of contemporary newspapers elucidate this and other particulars, which decent respect to such a benefactor as Young calls on Vermont historians to commemorate.

*Indika: The Country and the People of India and Ceylon.* By John F. Hurst, D.D., LL.D. Harper & Bros.

In this very well-written book the author gives an account of his visit to India, describes its scenery and all its celebrated places, sketches its history, touches upon its numerous religions, tells us something about all the principal castes, tribes, and sects into which Indian

society is distributed, examines the English administration of the country, and discusses some of the leading questions of Indian politics. His personal narrative expands after this manner in various directions, and becomes the connecting thread of a whole series of impressions taken during his travels, and of very intelligent observations upon places and people. We may add that the value of the book is much increased by many really admirable illustrations.

Dr. Hurst has evidently studied India and Indian literature from every point of view; and his object appears to be to include in this volume a brief summary of all that the general reader may find useful in taking a rapid survey of the past history and present state of this most interesting country. It is not surprising that, in taking such a wide range over his subject, he should have fallen into a few inaccuracies, or that his insight into the circumstances out of which British dominion arose in India should be occasionally imperfect. When, for example, he writes that "History utters no voice as to who suggested such a strange and far-off gift" as the cession of Bombay by Portugal to England in 1662, he is treating as mysterious what was really a very intelligible transaction. In the seventeenth century the Dutch were formidable rivals on the Indian coast to the English as well as to the Portuguese; and the cession of Bombay represented an alliance of England and Portugal against Holland. The brief notice of the French in India is not quite satisfactory; and we may remark, though it is a small matter, that "many thousands of native troops" were not slain at the battle of Plassey in 1757, but only about five hundred. On the other hand, we have a very useful and substantially correct account of Anglo-Indian administration in all its branches, with an impartial review of its advantages and drawbacks; and although one may demur to the prophecy that "the native States will diminish and in time disappear"—for the English policy is to maintain and strengthen them—yet the whole work shows a fair and well-judged appreciation of the relations between the English and the Indians, and is full of generous sympathy for the indigenous races.

It is natural that much space should be allotted to religion and to education, and to the prodigiously difficult problems raised by the rapid extension of Western knowledge, which saps the foundations of the primitive faiths, and destroys without reconstructing. Much is said about the Protestant missions: we are told, somewhat confidently, that "England has learned that the Christian religion is the real and only basis of a permanent tenure of the country"; a short chapter is devoted to "The Skeptical Invasion of India"; and two are occupied with the "Reformatory Movements" that are going on within Hinduism. Short studies of such deep and complex subjects are necessarily inadequate; nor is it clear that they are much elucidated for the earnest reader by such passing remarks and expeditious conclusions as can find room in a book of this character. The neutral attitude of public instruction in India is severely criticised; but Dr. Hurst takes little account of the immense difficulties of the situation, or of the fact that it is only by observing this strict neutrality that the English Government has been able to spread education among the jarring sects and rival creeds of this vast population. We may add that it is this reputation for careful neutrality among conflicting religions which has empowered the

Government to protect and even to encourage Christian missions.

Similar exception may be taken to the two chapters on "The Opium Curse in India" and on "Intoxicating Drinks," which inevitably fail to deal with more than the obvious and indisputable aspects of questions that demand very careful scrutiny. It is easy to say that England has never made a greater contribution to the world's wretchedness than by the opium traffic, and to give statistics of drunkenness among the lower classes of the natives; but the point to be proved is whether opium-eating or drinking would increase or diminish if no revenue were raised from drugs or liquor. Into this argument, however, we cannot enter.

We can entirely commend the picturesque descriptions of the beautiful buildings that are scattered all over India, of the people, their princes, and their capital cities; there is a chapter on Bassein, "a dead Portuguese city," which is particularly striking and of much historical and archaeologic interest; and in his final chapter, "What has England done for India?" the author shows a just and discriminating appreciation of the results, up to the present time, of one of the most extraordinary political experiments ever undertaken in the history of the world's civilization. He enlarges upon the expansion of education among all classes, the physical care of the helpless, the subtle bond of the English language, the development of the soil, the opening of the country for the incoming of Western ideas, and the breaking down of all doors for the free spread of the Gospel. Such books as this will be read with pride and profit by all English-speaking races; and the author will have earned the respect and gratitude of all those natives of India who desire the friendship and sympathy of the civilized natives of the West.

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- Barter, S. *Manual Instruction: Woodwork.* London: Whittaker & Co.; New York: Macmillan. \$2.
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- Brace, Maria P. *A Text-Book of Elocution.* Leach, Shewell & Sanborn. 40 cents.
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- Bury, J. B. *The Isthmian Odes of Pindar.* Macmillan. \$2.25.
- Callier, Mary A. *A Literary Guide for Home and School.* Charles E. Merrill & Co. \$1.25.
- Castle, Egerton. *Schools and Masters of Fence.* New and revised ed. London: George Bell & Sons; New York: Macmillan. \$2.
- Cavazza, Mrs. Elizabeth. *Don Finimondone.* Charles L. Webster & Co. 75 cents.
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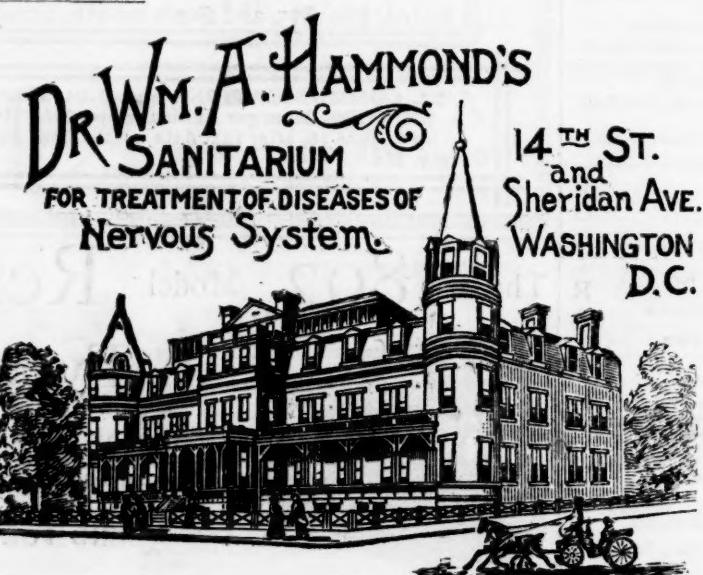


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